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Thesis

MORAL TEACHINGS OF THE KORAN

Submitted by

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(S.T.B., Boston University School of Theology, 1926)

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OUTLINE

Outline (continued)

THE MORAL TEACHINGS OF THE KORAN

INTRODUCTION:

The object of writing this paper has been to get something of a first hand knowledge of the moral teachings of the Koran as a basis for understanding Islam. The way has not been without difficulties, for the field does not seem to have been worked much. For centuries the information about Islam current in the West has come through strongly biassed minds. Only in recent times has there been much of an attempt to approach the study of this great religion of the world in an impartial, scientific manner. Typical of writers who are biassed is Samual Purchas, who wrote a large volume in 1626 to "his most excellent majesty, Charles by the grace of God, King of Great Britain," etc. Mohammed, according to him, was "guiltie of witchcraft." Making a marginal comment on the Arabian prophet's disclaim to be a miracle-worker, this interesting writer says, "The Fox will eate no grapes because they are sowre, and hang too high."

On the other hand, by about 1730, according to Hurgronje, the pendulum swung to the other extreme, and Islam became the object for admiration for many Westerners, both approaches being equally unscientific. Such an example perhaps may be found in the writing of Stanley Lane-Poole. His descriptions are a work of art and his presentation of Mohammed especially is admirable and challenging beyond measure, but yet the reader is inclined to wonder often how much fact is at the

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about Islam current in the West has come through strongly
biased minds. Only in recent times has there been much of
an effort to appreciate the study of this great religion of
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writers who are biased in Hanna Tarbana, who took a strong
stand in 1906 to "help most students greatly, setting by
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according to his "Spirit of Mohammed" Muhammad's
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basis of his poetry.

However, there are an increasing number of writers about Islam who attempt to be impartial, approaching the subject as belonging to the field of comparative religions rather than apolegetics. The chief modern scholars of Islam in the West, according to Hurgronje, are: A. Reland, a Utrecht professor of theology, who made a new departure by letting the Moslems speak for themselves in his Latin Sketch of Islam (1704), the Count de Boulainvilliers (1730), Jean Gagnier (1748), Weil (1843), George Sale (1734), Caussin de Perceval (1847), Muir, Sprengel, and Nöldeke in the latter nineteenth century. All out Sale and Muir were French or German. At the present time missionaries and students of comparative religion approach the study of Islam through the accumulated benefits of these scholars, in a scientific way. Yet there remains a drawback even here for the subject in hand. Most present day writers, like Margoliouth, Hurgronje, Macdonald and others present Islam and its teachings as it is today, passing over to a large extent Islam as presented in the Koran. And when the Koran itself is treated, the ethical element seems to suffer at the hands of the theological.

There are fortunately some Muslim works in English. Best of all is Ghulam Ahmad's Teachings of Islam. It comes nearest to covering the subject in hand, although its approach is that of a kindly but dogmatic theologian. Amir Ali Saiyid, a Muslim lawyer at Calcutta, writer much that is instructive. Yet he treats more of Islam today than the

basis of his poetry.

However, there are an interesting number of writers about Islam who seem to be imperial, approaching the subject as belonging to the field of comparative religions rather than apologetics. The only modern scholars of Islam in the West, according to Margoliouth, are: A. Nelson, a literal professor of theology, who made a new departure by letting the Muslims speak for themselves in his Islam Religion of Islam (1704), the Comte de Boulainvilliers (1730), Jean Gagnier (1732), Wolf (1733), George Sale (1734), Chevalier de Tercenal (1841), Muir, Sprenger, and Gibbons in the latter nineteenth century. All the Sale and Muir works German. At the present time missionaries and students of comparative religion approach the study of Islam through the modern benefits of large scholarship in a scientific way. Yet there remains a standpoint even here for the subject in hand. Most present day writers, like Brigoliouth, Margoliouth, Macdonald and others present Islam and its theology as it is today, pointing over to a large extent Islam as presented in the Koran. And when the Koran itself is treated, the spiritual element seems to suffer at the hands of the theologian.

There are fortunately some Muslim works in English. Best of all is Ameer Ali's Teachings of Islam. It comes nearest to covering the subject in hand, although its approach is that of a lawyer but dogmatic theologian. Abir Ali Taylor, a Muslim lawyer at Colombo, writes much that is interesting. Yet he treats more of Islam today than the

teachings of the Koran, and has a double apologetic purpose, to defend Islam and to defend the Shiah sect, it seems.

While material has been gleaned where possible for this study, most of the work has been directly from the Koran itself. Sale's translation was used. The other two chief translations are Rodwell's and Palmer's, the latter in the Sacred Books of the East. Palmer's is considered best, but is unavailabe for purposes of marking. Rodwell arranges the chapters of the Koran chronologically, that is, in the order he deems best. I have found it most convenient to use Sale's translation, which is accurate and is inferior chiefly only in the matter of insufficient paragraphing. It is the text used in Wherry's Commentary.[1] The chronological order of the chapters of the Koran may be gathered from such a table as is given in Hughes, Notes on Muhammedanism, where the opinions of three scholars, including Rodwell, are given. The matter of chronology, however, is not nearly as important in the study of the teachings of the Koran as in the case of the Bible, for two reasons. In the first place, the Koran was written or at least composed practically during a single lifetime, unlike such a book as the Bible, which covers centuries and reflects many minds. Hurgronje states[2] that hardly any one amongst the faithful and unfaithful doubts generally the authentic character of the contents of the Koran. The only notable exception is the Parisian pro-

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[2] Mohammedanism, ch. I.

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[2] Imperial Hist., 6.

professor Casanova, who holds that the Arabian prophet taught the coming of the end of the world during his lifetime, and that when this prediction failed of accomplishment, his followers revised his teachings. The evidence for this Hurgronje thinks meagre if at all existent, since all sects of Mohammedans have nearly the same Koranic text. In the second place, the changes in the life of Mohammed do not seem to affect his general teachings much. There are two chief periods in Mohammed's career, according to Stanley Lane-Poole.[1] In the first it is evident that he was a prophet, with the message of a prophet. He was fiery, impassioned, a poet and preacher, loving the beauties of nature. In the second period Mohammed is king and legislator and the prophetic fervor is dimmer. His teaching during the first period was therefore simpler as compared with the more lengthy legislation of the latter. It will be helpful to bear this in mind. Yet the differences in his ethical teachings in the two periods would be small. Constructive legislation is usually the application to ordinary life of the message of a prophet. The teachings of Mohammed's later life are no doubt in logical succession to those of the earlier period.

Before proceeding to the main body of the subject in hand, it is well to note the place occupied by the Koran in Islam. According to Hughes,[2] there are four foundations of orthodoxy in Islam:

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[1]Studies in a Mosque, ch. LV.
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[1] Speeches in a Mosque, ch. IV.
[2] Notes on Moral Teaching, p. 1.

1. The Koran, or Word of God.

2. The Hadis, or traditions of sayings and practice of Mohammed.

3. Ijma, the consent of the learned doctors, and

4. Qias, the analogical reasoning of the learned.

It will be observed that the teachings of Mohammed, almost all of which are contained in the Koran, are the chief foundation, if not the only one. To Moslems, the Koran is what the Bible is to Christians and more, for they seem to go much farther in the matter of verbal inspiration. We take as typical of orthodox Islam the attitude of Ghulam Ahmad, who says, "Before I start with the proper object, I take leave to state that all my assertions and arguments shall be based upon and drawn from the Holy Quran. I deem it a matter of first importance that everybody, who believes in any sacred scriptures as the revealed Word of God, should so set limits to his advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those which the book furnishes. For, if he does not observe this rule, he, as a matter of fact, makes and advances a new book and not the one which he professes to support."[1] Again, he holds a view about the Arabic language which seems strange to non-Muslims. In making a plea for the original and fully-justified depravity of the pig, he shows how the Hindi word for pig (suar), which is apparently derived from the Sanskrit, has the same meaning as the Arabic

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word (khinzir), namely, "I see very foul." Then he says, "The Arabic origin of a Hindi word is not surprising, for...Arabic is the mother of all languages and its words are frequently met with in all other languages. Suar is therefore an Arabic word."[1] Arabic is the mother of languages, it seems, because it is the language of God himself, who created all.

[1] Teachings of Islam, p. 36.

word (*qalaqla*), namely, "I see very long." Then he says, "The Arabic origin of a Hindi word is not surprising, for Arabic is the mother of all languages and its words are frequently met with in all other languages. Qalq is therefore an Arabic word."[1] Arabic is the mother of languages, it seems, because it is the language of God himself, who created all.

[1] Teachings of Islam, p. 36.

I. PRACTICAL DUTIES

The subject matter of the Koran has no definite arrangement. The chapters are not named topically ususally, but after some word which occurs in them, regardless of what other material might be there also. Therefore we find no place in the Koran where all its ethical teachings are gathered together. However, many passages approach a summary of the duties of Moslems. For example, ch.IX, p.172, "Only he shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone." (cf. ch.XXXI, p 323, where the same items are also mentioned, also IX, P.177-8) Another passage, which is said to be almost an epitome of Islam, is the beginning of ch.II, p.57: "There is no doubt in this book; it is a direction to the pious, who believe in the mysteries of faith, who observe the appointed times of prayer, and distribute alms of what we have bestowed on them, and who believe in that revelation, which hath been sent down unto thee and that which hath been sent down unto the prophets before thee, and have firm assurance of the life to come: these are directed by their Lord, and they shall prosper."

Palmer gives a list of five practical duties of Islam: profession of faith, prayer, fasting, almsgiving, and making a pilgrimage. In the passages above-quoted only three of these have received mention. The other two, fasting and the making of a pilgrimage, always occur separately in the Koran, as far as I can discover. We shall consider each of these practical duties.

II. PRACTICAL DUTIES

The subject matter of the Koran has no definite arrangement. The chapters are not ranged logically towards, but after some work which occurs in them, regardless of what other material might be there also. Therefore we find no place in the Koran where all the ethical teachings are gathered together. However, many passages approach a summary of the duties of Moslems. For example, ch. IX, p.172, "Only he shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone." (cf. ch.XXII, p.223, where the same items are also mentioned, also IX, p.197-8) Another passage, which is said to be almost an epitome of Islam, is the beginning of ch.II, p.27: "There is no doubt in this book; it is a direction to the pious, who believe in the mysteries of faith, who observe the appointed times of prayer, and distribute alms of what we have bestowed on them, and who believe in that revelation, which has been sent down unto thee and that which hath been sent down unto the prophets before thee, and have firm assurance of the life to come: these are directed by their lord, and they shall prosper."

Palmer gives a list of the practical duties of Islam: profession of faith, prayer, fasting, almsgiving, and making a pilgrimage. In the passages above-quoted only three of these have received mention. The other two, fasting and the making of a pilgrimage, always occur separately in the Koran, as far as I can discover. We shall consider each of these practical duties.

1. Profession of Faith:

This is enjoined in the passages already quoted, where one of the qualifications of a good Moslem is "belief in God and the last day"(IX,p,172) and, closely related to this, belief in the revelation of the Koran and the prophet to whom it was revealed (II,p 57). The creed of the Moslems as it is repeated today is, "There is no god but God: Mohammed is the Apostle of God," called the Kalimah. This does not occur in the Koran as it stands, but the two clauses are to be found separately in ch.III,p.86, and in ch.XXXIII,p.331.

When the Koran reads "There is no god but God," it does not merely submit a dogmatic statement of strict monotheism. As one peruses the pages of this book he cannot but feel the tremendous protest which the Arabian prophet made against idolatry in every form. The old Arabian civilization was cursed with many an evil, and among them, perhaps at the root of many others, was a vast array of gods and goddesses. Mohammed stints no words in condemning these and their worshippers. They are "empty names" and "only utter lies;" they are unclean, and idolaters are not to be allowed to come to the holy temple "after this year,"[1] which year was A.H. 9 (631 A.D.), at which time Mohammed was master of Arabia and could exclude his enemies from Mecca. The utter vanity of idols is expressed in the following typical passage: "Verily, the idols which ye invoke, can never create a single fly, although they were all assembled for that purpose: and if the

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1 LIII,p 405; X,p.189; XCII,p.463.

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[1] XXIII,p 408; X,p.198; XXII,p.400

fly snatch anything from them, they cannot recover the same from it. Weak is the petitioner, and the petitioned."[1] The adoration of patron angels was also condemned: "As to those who take other patrons besides him (God), saying, We worship them only that they may bring us nearer unto God; verily God will judge between them concerning that wherein they disagree,"[2] the subject of disagreement being the relative degree of honor due to different angels, gods and goddesses.[3] The prophets before Mohammed are presented as condemning idolatry. Abraham was no idolater and the true Moslem exclaims, "Praise be unto God! I am not an idolater."[4]

Associated with the condemnation of idolatry is Mohammed's attitude toward the belief of Christians concerning the divinity of Christ. Christ is one of the apostles, according to him, but only an apostle. "Verily Christ Jesus the son of Mary is the apostle of God, and his Word,..Believe therefore in God, and his apostles, and say not, There are three Gods; forbear this; it will be better for you. God is but one God. Far be it from him that he should have a son."[5] "Whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell fire."[6] In fact, thus giving God a companion is the great unpardonable sin of Islam: "Verily God will not pardon the giving him a companion, but he will pardon any crime besides that, unto whom he pleaseth."[7]

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[1] XXII,p.275-6. [2] XXXIX,p.356 [3] Wherry, Comm., III,p 390. [4] XXI,p.266; XII,p 210. [5] IV,p.118-9. [6] V,p.127-8. [7] IV,p.114.

ly snatch anything from them, they cannot recover the same from it. Woe is the petitioner, and the petitioned."[1] The adoration of petron angels was also condemned: "As to those who take other pretions besides him (God), saying, We worship them only that they may bring us nearer unto God; verily God will judge between them concerning that wherein they disagree."[2] The subject of disagreement being the relative degree of honor due to different angels, gods and goddesses.[3] The prophets before Muhammed are presented as combatting idolatry. Abraham was no idolater and the blue Moslem exclaims, "Praise be unto God! I am but an idolater."[4]

Associated with the condemnation of idolatry is Muhammad's attitude toward the belief of Christians concerning the divinity of Christ. Christ is one of the apostles, according to him, but only an apostle. "Verily Christ Jesus the son of Mary is the apostle of God, and his word...believe therefore in God, and his apostles, and say not, There are three Gods; forbear this. It will be better for you. God is but one God. Far be it from him that he should have a son."[5] "Whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell fire."[6] In fact, thus giving God a companion is the great unpardonable sin of Islam: "Verily God will not pardon the giving him a companion, but he will pardon any crime besides that, unto whom he pleases."[7]

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[1] XXII,p.475-6. [2] XXIX,p.456 [3] Henry, Comp., III,p.660.
[4] XXI,p.456, XII,p.210. [5] IV,p.115-6. [6] V,p.127-8. [7] IV,p.114.

The second part of the Kalimah, "Mohammed is the Apostle of God," also bears some implications. Mohammed viewed himself as essentially in harmony with the long line of the prophets of Israel, all the way from Adam to Christ, but in addition as the mediator of God's fullest revelation. "Mohammed is .. the apostle of God, and the seal of the prophets."[1] Whether he had just this estimation of himself at the beginning of his career or not may be a legitimate question, judging from such a statement as "every age hath its book of revelation,"[1] but the more usual view is that the revelation of Mohammed is both universal and final. Loyalty to God means loyalty to his Apostle. "Verily, they who swear fealty unto thee swear fealty unto God."[2] "Whosoever shall oppose God and his apostle, verily God will be severe in punishing him. O true believers, obey God and his apostle."[3] Obedience is carried to such a limit that all individuality is apparently crushed. "It is not fit for a true believer of either sex, when God and his apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own: and whoever is disobedient unto God and his apostle surely erreth with a manifest error."[4] This demand for absolute obedience is thrown in a bad light at the time of the marriage scandal between the Prophet and Zainab, when by special revelation the former seems to defend his own evil: "No crime is to be charged on the prophet, as to what God hath allowed

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[1] XIII,p.215. [2] XLVIII,p 394.

[3] VIII,p.166. [4] XXXIII,p.331.

The second part of the Epilogue, "Wonderful is the Apostle of God," also bears some implications. Wonderful viewed himself as essentially in harmony with the long line of the prophets of Israel, all the way from Adam to Christ, but in addition as the mediator of God's final revelation. "Muhammad is ... the apostle of God, and the seal of the prophets." Whether he had just this estimation of himself at the beginning of his career or not may be a legitimate question, judging from such a statement as "every age hath its book of revelation,"[1] but the more usual view is that the revelation of Muhammad is both universal and final. Loyalty to God means loyalty to his Apostle. "Verily, they who swear fealty unto thee swear fealty unto God."[2] "Moreover shall oppose God and his apostle, verily God will be severe in punishing him. O ye who believe, obey God and his apostle."[3] Obedience is carried to such a limit that all individuality is apparently surrendered. "It is not fit for a true believer of either sex, when God and his apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own: and whoever is disobedient unto God and his apostle shall stray with a manifest error."[4] This command for absolute obedience is taken in a new light at the time of the marriage contract between the Prophet and Zainab, when by special revelation the former seems to defend his own evil: "Be ashamed to be engaged on the prophet, as to what God hath allowed

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[1] XIII,p.216. [3] XXXIII,p.354.

[2] VIII,p.166. [4] XXXIII,p.321.

him, conformable to the ordinances of God with regard to those who preceded him."[1]

Obedience to Mohammed carries with it as a corollary acceptance of his teachings, for example, about the "last day," and the inspiration of the Koran. The consideration of his teachings about the future life, judgment, heaven and hell would take us far afield, but we may pause to note what the Koran holds about its own inspiration. "This Koran could not have been composed by any except God; but it is a confirmation of that which was revealed before it, and an explanation of the scripture; there is no doubt thereof; sent down from the Lord of all creatures."[2] There is not "so much as the weight of an ant hidden from the Lord in earth or in heaven; neither is there anything lesser than that, or greater, but it is written in the perspicuous book."[3] There are two Korans, the one with God himself and the perfect copy in Arabic on earth. The original is "written in a table kept in heaven."[4] It is a book for the "instruction of the people who understand; bearing good tidings, and denouncing threats,"[5] a book of "infinite value," a "sure guide for doubt and uncertainty," and "ordained for a light."[6] It is the duty, therefore, of every Moslem to believe in the Koran. "They to whon we have given the book of the Koran and who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish."[7]

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1 XXXIII, p.331. Wherry, III, p.319. 2 ~~XIII, p.215~~. X p. 187

3 ~~XLVIII, p.394~~. X p. 188 4 ~~XXXIII, P.331~~. LXXXVI p. 458 5 ~~VIII, p.168~~. XLI p. 369 6 ~~XXXIII, p~~. XLI p. 371, 372, XLII p. 377

7 II p. 67.

man, conformable to the ordinances of God with regard to those who proceed him."[1]

Obedience to Mohammed carries with it an unreflecting acceptance of his teachings, for example, about the "last day," and the inspiration of the Koran. The consideration of his teachings about the future life, judgment, heaven and hell would take us far afield, but we may pause to note what the Koran holds about its own inspiration. "This Koran could not have been composed by any except God, but it is a confirmation of that which was revealed before it, and an explanation of the scripture; there is no doubt thereof; sent down from the Lord of all creatures."[2] There is not "too much as the weight of an ant hidden from the Lord in earth or in heaven; neither is there anything lesser than that, or greater, but it is written in the perspicuous book."[3] There are two Korans, the one with God literally and the perfect copy in Arabic on earth. The original is "written in a tablet kept in heaven."[4] It is a book for the "instruction of the people who understand; bearing good tidings, and admonishing threats," a book of "infinite value," a "sure guide for doubt and uncertainty," and "ordained for a light."[5] It is the duty, therefore, of every Moslem to believe in the Koran. "They to whom we have given the book of the Koran and who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish."[6]

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1 XXXI,1,p.221. Sherif,III,p.216. 2 ~~[illegible]~~. XIV.47

3 ~~[illegible]~~. 4 ~~[illegible]~~. 5 ~~[illegible]~~. 6 ~~[illegible]~~.

2. Prayer:

Prayer is the second of the practical duties of Moslems. There are five stated times of prayer; (1) in the evening, just after sundown, (2) just after nightfall, (3) at daybreak, (4) at noon, as soon as the sun begins declining, and (5) midway between noon and sunset.[1] Probably all these times of prayer were not made binding on Moslems at first, for they are nowhere mentioned all together in the Koran. But they are all mentioned somewhere. Three times of prayer are mentioned in the following: "Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of the daybreak; for the prayer of daybreak is borne witness unto by the angels."[2] The afternoon and sunset prayer-times are omitted. These are included in the following: "Wherefore glorify God, when the evening overtaketh you, and when ye arise in the morning: and unto him be praise in heaven and earth: and at sunset and when ye rest at noon,"[3] if we follow Moslem interpreters, who make the "evening" cover both the time of prayer at sunset and at nightfall, and interpret the word translated "sunset" as referrring to a little while before sunset, that is, the afternoon. However, more definite reference to the afternoon time of prayer is found in V,p.131, where "the afternoon prayer" is mentioned, in II,p.79, where it is called "the middle prayer," and in XX,p.262: "Celebrate the praise of thy Lord before the rising of the sun, and before the setting thereof, and praise

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1 Wherry, I,p.330. 2 XVII,p.239.

3 XXX,p.319.

2. Prayer:

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1 Wherry, I,p.[illegible].

2 XVII,p.[illegible].

3 XXX,p.[illegible].

him in the hours of the night and in the extremities of the day."

The duty of praying at stated times is not so binding that allowance cannot be made for particular circumstances. "If ye fear any danger, pray on foot or on horseback."[1] In case of war, enemies are not to be allowed to gain any advantage because of prayer times. Rather, the Moslem fighters are to take turns in performing their prayers.[2] "When ye are secure from danger, complete your prayers."

The manner of praying is quite definitely formulated in present-day Islam, but the details are not found in the Koran. Mohammed may have taken over the customary method and have had no occasion for mentioning details. However, that the manner is not all-important is indicated in the following: "Those who are endued with understanding (Moslems); who remember God standing, and sitting, and lying on their sides; and meditate on the creation of heaven and earth, saying, O Lord, thou hast not created this in vain," etc.[3] That is, prayer is to be made to God at all times in all conditions. If a person cannot pray standing, let him sit, or if he is too sick even to sit, let him pray reclining.

Mohammed evidently had to deal with the problem of some of his followers mistaking the volume of sound for the efficacy of the prayer. So he commands reverential tones: "Pronounce not thy prayer aloud, neither pronounce with too low

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[1] II,p.79. [2] IV,p.113. [3] III,p.101.

a voice, but follow a middle way between these."[1] "If thou pronounce thy prayers with a loud voice, know it is not necessary in respect to God; for he knoweth that which is in secret, and what is yet more hidden."[2]

In praying, Moslems are commanded to turn their faces toward Mecca, just as the Jews faced Jerusalem. "We appointed the Keblah, toward which thou didst formerly pray, only that we might know him who followeth the apostle, from him who turneth back on his heels;. . . Turn, therefore, thy face toward the holy temple of Mecca; and wherever ye be, turn your faces toward that place."[3]

Friday is the Moslem Sabbath, and a special day of prayer, when the faithful assemble in their mosques. It has been thought that Mohammed appointed a Sabbath in imitation of the Jewish Sabbath.[4] However that may be, the Moslems are not prohibited from doing work on their Sabbath except during the hours of worship and prayer. "When ye are called to prayer on the day of the assembly, hasten to the commemoration of God and leave merchandising... And when prayer is ended, then disperse yourselves through the land as ye list, and seek gain of the liberality of God... When they (the people) see any merchandising, or sport, they flock thereto, and leave thee standing up in the pulpit. Say, The reward which is with God is better than any sport or merchandise: and God is the best provider."[5]

Apparently the only restriction upon the objects of

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1 XVII,p.242. 2 XIX,p.256 3 II,p.69.

4 Wherry, IV,p.146. 5 LXII,p.426

intercessary prayer is prayer for dead infidels. "Neither do thou ever pray over any of them who shall die, neither stand at his grave for that they believed not in God and his apostle, and die in their wickedness."[1] "It is not allowed unto the prophet, nor those who are true believers, that they pray for idolaters, although they be of kin, after it is become known unto them, that they are inhabitants of hell."[2] The last passage, it is said, reflects the time when Mohammed attempted to get his uncle Abu Talib to confess Islam before he died. When the old man refused, Mohammed said that he would pray for him until forbidden by God.[3] However, Moslems hold that it is allowable and efficacious to pray for deceased believers or living infidels.

Outward cleanliness is a preparation for prayer. "O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ankles... But if ye be sick...and ye find no water, take fine clean sand, and rub your faces and your hands therewith; God would not put a difficulty upon you; but he desireth to purify you, and to complete his favor upon you, that ye may give thanks."[4]

As an example of Moslem prayer we quote what is often called the "Lord's Prayer" of Islam, because it is used in much the same way as that prayer among Christians. This Moslem prayer is repeated at all times of prayer, in addition

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[1] IX,p.179. [2] IX,p.182. [3] Wherry II,p.315.
[4] V,p.121.

to whatever other portions of the Koran may be repeated. "Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou are incensed, nor of those who go astray."[1]

Mohammed himself seems to have set a good example in the matter of praying. "Thy Lord knoweth that thou continueth in prayer and meditation sometimes near two thirds parts of the night, and sometimes one half thereof, and at other times one third thereof; and a part of thy companions, who are with thee, do the same."[2] However, thus staying up till the small hours of the morning was not obligatory. Rather it was a work of supererogation, as is indicated in another place, where Moslems are enjoined to "watch some part of the night in the same exercise (prayer) as a work of supererogation."[3]

Moslem praying is usually criticized as being almost mere formalism. The definite rules which Mohammed set down in this and other matters have been the chief cause. Since Arabic, moreover, is regarded as the language of divine revelation par excellance, prayers are repeated in Arabic, often regardless of whether the worshipper understands that language or not. However this may be, we must admit, judging by the Koran, that Mohammed had a higher conception of prayer than vain

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[1] I, p. 57. [2] LXXIII, p.443. [3] XVII, p.239.

repetion. He may have made a mistake in setting up rules, but he also held to the attitude of the heart as essential: "It is not righteousness that ye turn your faces in prayer toward the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans... who is constant in prayer. . who perform their covenant, who behave themselves patiently in adversity. . these are they who are true and these are they who fear God."[1] Abraham's prayer in XXVI (p. 296) is also an example of the futility of all but a sincere heart: "Cover me not with shame on the day of resurrection; on the day in which neither riches nor children shall avail, unless unto him who shall come unto God with a sincere heart." The futility of mere repetion is also suggested by this, "O true believers, come not to prayers when ye are drunk, until ye understand what ye say."[2]

Amir Ali Saiyed considers that Mohammed made a lasting contribution in giving definite rules for the prayers of his followers. Jesus, he says, recognized the true nature of prayer, but he failed to give some definite means for guiding the masses. As a result people went adrift in time, and priests monopolized the number, length and terminology of prayers. The Apostle of Arabia supplied the need.[3]

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[1] II,p.72. [2] IV,p.107.

[3] Spirit of Islam, p. 162.

3. Fasting:

Fasting is the third of the practical duties of Moslems. The ninth month of the Moslem year, Ramadan, is set aside for this purpose. Since the reckoning of the year is lunar, Ramadan makes a complete cycle of the seasons in thirty-three years.[1] There is only one chief passage about fasting in the Koran, which is in part as follows: "O true believers, a fast is ordained you, as it was ordained unto those before you, that ye may fear God. A certain number of days shall ye fast: but he among you who shall be sick, or on a journey, shall fast an equal number of other days. And those who can keep it, and do not, must redeem their neglect by maintaining of a poor man... But if ye fast, it will be better for you, if ye knew it. The month of Ramadan shall ye fast, in which the Koran was sent down from heaven."[2] From the further directions which follow we learn that the rigor of the fast lasts only during the day. During the night the Moslems are allowed to eat and drink," until ye can plainly distinguish a white thread from a black thread, by the daybreak." Sexual intercourse is also allowed. But during the day they are expected to be "constantly at the places or worship."

The last ten days or so of Ramadan are of special significance, for within this period was the Night of Power, suggested in the passage just quoted,[(2)] and also referred to in ch. XCVII (p. 465), where the "night of al Kadr," as it is called there, is said to be "better than a thousand months... Therein do the angels descend, and the spirit of Gabriel

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[2] II, p.72-73. [1] Stephens, Christianity and Islam, p. 119.

also, by the permission of their Lord, with his decrees concerning every matter."

There is some textual difficulty about the passage, above quoted, relating to maintaining a poor man as a substitute for fasting, but the rendering of Sale as given, seems to give the best sense. Those who are able to keep the fast and do not must make amends by feeding a poor man one day. Those who are prevented by sickness are excused.

On first notice it might seem that this fast of Ramadan would be a rather mild matter, since the fasters are permitted to make up for any hardship they may have undergone during the day by feasting at night. But we are assured that the month originally fell during the hot season (ramadh, the root of Ramadan, means to burn), in which case such a fast in desert Arabia would be one of great rigor. It is thought that Mohammed, not foreseeing the hardships caused by the fasting, tempered it somewhat, whence the passage, "God would make this an ease unto you, and would not make it a difficulty unto you."[1]

No theory of fasting is advanced. Its religious benefits are assumed. The purpose, which is stated incidentally, is "that ye may fear God," and "that ye may glorify God, for that he hath directed you, and that ye may give thanks."[2] The month of Ramadan, then, was intended to be a period of spiritual revival or refreshment.

Prayers during the fast are held to be especially effica-

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1 Wherry, Comm. I, p.355f. 2 II, p.72, 73.

cious, the passage referred to being: "When my servants ask thee concerning me, Verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me; but let them hearken unto me, and believe in me, that they may be rightly directed."[1] Tradition has elaborated on this and says that the person who observes the prayers particularly appointed for the nights of Ramadan, shall be forgiven all his past faults.

4. Almsgiving:

Almsgiving is commanded in many places in the Koran, usually in connection with exhortation to prayer and acceptance of the teachings of the Koran. For example, "Be constant in prayer and give alms;"[2] faithful men and women "are constant in prayer and pay their appointed alms;"[3] true believers are those who "regularly perform their prayer, and give alms, and firmly believe in the life to come."[4]

Moslems recognize two kinds of alms, the legal and voluntary. A distinction is often made between them in the Koran, as will be noticed in the above passages, where "give alms" is used one time, while "pay their appointed alms" is used at another. The legal alms were an assessment on all Moslems who were capable of paying. These were necessary for salvation: "Give alms out of that which we have bestowed on you, before death come unto one of you, and he say, O Lord, wilt thou not grant me respite for a short term, that I may give alms, and

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[1] II, p.73. [2] II, p.66. [3] IX, p.177-8.
[4] XXVII, p.300.

become one of the righteous?"[1] It seems to me that this passage refers to legal alms although the word "give" is used. Yet it is often quite difficult to know which alms are referred to.

To whom are alms distributed? "They will ask thee what they shall bestow in alms: Answer, The good which ye bestow, let it be given to parents and kindred, and orphans, and the poor and the stranger."[2] But this revelation to Mohammed is abrogated by IX,v.60 (p.176),[3] which reads as follows: "Alms are to be distributed only unto the poor and needy, and those who are employed in collecting and distributing the same, and unto those whose hearts are reconciled, and for the redemption of captives, and unto those who are in debt and insolvent, and for the advancement of God's religion, and unto the traveller."[4] The first passage suggests that almsgiving should begin at home. The second passage gives seven classes of people to whom alms, the legal alms undoubtedly, are to be given: The poor and needy, and those in charge of alms are the first two. The third, those whose hearts are reconciled, according to Wherry, are Mohammed's enemies who embraced Islam and were encouraged in their new faith by handsome gifts from the prophet. The other classes are, captives to be redeemed; those in debt and insolvent; for the propagation of Islam--which was often in large part by battles; and the traveller, who was always given hospitality.

As to the amount to be given in alms: "They will ask thee also what they shall bestow in alms; Answer, What ye have

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1 LXIII,p.428. 2 II,p.76. 3 Wherry, II,p.296.

4 IX,p.176.

to spare."[1] Almsgiving is not intended to be a burden. "Those who traduce believers to give alms beyond their means or of what they get by industry shall be scoffed at by God."

Alms are especially beneficial at times, such as before making a call on Mohammed. "When ye go to speak with the apostle, give alms previously to your discoursing with him; this will be better for you, and more pure." Yet this is apparently not strictly binding, for "if ye find not what to give, verily God will be gracious unto you."[2]

The ideal in almsgiving is to be "neither profuse nor niggardly," but to observe a "just medium."[3] "Let not thy hand be tied up to they neck; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty."[4]

Merely paying or giving alms is not sufficient, however, according to the Koran. The attitude with which one gives makes a difference, also the character of such a person. "Make not your alms of none effect by reproaching, or mischief, as he who layeth out what he hath to appear unto men to give alms, and believeth not in God and the last day."[5] "A fair speech and to forgive, is better than alms followed by mischief."[6] Alms given by getting things unfairly is of no avail. "Whatever ye shall give in usury (bribe, any sort of extortion or illicit gain[7]), shall not be increased by the blessing of God; but whatever ye shall give in alms, for God's sake, they shall receive a twofold reward."[8] The

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[2] LVIII,p.419. [3] XXV,p.292. [4] XVII,p.236. [5] II,p.82-83.
[6] II,p.82. [7] Wherry, III,p.289. [8] XXX,p.321. [1] II,p.77.

last clause points to the inwardness of true almsgiving. It must be done for God's sake, not for outward appearance or selfish pride. This is expressed especially in the following; "The good that ye shall give in alms shall redound unto yourselves; and ye shall not give unless out of desire of seeing the face of God."[1] In another place[2] it is stated that if alms are given so as to appear, it is well, but if they are given in secret, it is better, for God can see it anyway.

5. Pilgrimage:

The pilgrimage of the Moslems to Mecca did not originate with Mohammed but existed long before as an ancient religious custom. Mohammed probably could not have abolished the practice if he had tried, supposing he had thought this desirable, so he incorporated it in Islam. The chief passage in the Koran concerning the pilgrimage is in ch. II, p.74, from which we might select "Perform the pilgrimage of Mecca and the visitation of God" as representative of the prophet's injunction to his followers. The many details suggested are confusing unless one has in mind the stages of the pilgrimage. This is because the Koran assumes knowledge of such matters.

There are really two pilgrimages to Mecca, the Hajj or greater and the Umrah or lesser. The former is absolutely necessary, while the latter is optional as a work of supererogation. In brief the stages of the greater pilgrimage are as follows:[3]

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[1], [2] II,p.83. [3] From Palmer, S.B.E., lxxiii-iv.

(1) Arrived near Mecca, the pilgrim assumes the i'hrām, a special garb without which no pilgrim can continue.

(2) On reaching Mecca, he makes his ablutions and proceeds to the Sacred Mosque, where he salutes the "black stone," which is within the Kaaba, and then makes the circuit of the said Kaaba seven times, three times quickly and four times slowly.

(3) Next, he visits the Maqam Ibrahim or station of Abraham and then returns to kiss the black stone.

(4) The pilgrim must now run seven times between the two hills Safa and Merwah.

(5) On the eighth day of the month the pilgrims assemble at the valley of Mina for the night.

(6) After morning devotions they rush tumultously from the valley to Mount Arafat, where they remain till sunset. The night is spent between Arafat and Mina, at an oratory called Muzdalifah.

(7) In the morning, by daybreak, they visit al Mashar al Haram, or the sacred mountain, and then haste to the valley of Mina by sunrise. There they throw seven stones at three marks or pillars (Abraham is said to have driven away the devil at the spot in like manner, or else it was Adam).

(8) The pilgrims begin to end their duties by sacrificing some animal at the valley of Mina. Then they divest themselves of their pilgrim's garb and shave and wash for the first time since the pilgrimage began.

(9) A three days rest must follow the sacrifice, which gives the blood of the sacrifices time to dry.

The pilgrimage is performed from the seventh to the eleventh

(1) Arrived near Quoba, the pilgrim assumes the Ihram, a special garb without which no pilgrim may continue.

(2) On reaching Lalibe, he makes his ablutions and advances to the sacred precinct, where he salutes the "black stone," which is within the Kaaba, and then moves the circuit of the cubic house seven times, three times quickly and four times slowly.

(3) Next, he visits the Jamrat Aqaba, a station of stones and then returns to Lisa the black stone.

(4) The pilgrim must run seven times between the two white Jamrat and Safwah.

(5) On the eighth day, the month the pilgrim proceeds at the valley of Mina for the night.

(6) After spending ceremoniously each twilight in the valley of Muzdalifa, where they remain all night. The night is spent in prayer Arafat and Mina, at an elevation called Jabal Rahma.

(7) In the morning, by daybreak, they return to Muzdalifa at Mecca, on the sacred mountain, and then go to the valley of Mina o, morning. There they throw seven stones at three pillars or stones. Returned at Mina to have sacrifice and then go to Mecca in this manner, or else it was dead.

(8) The pilgrims begin to wait while waiting by sacrificing some animal in the valley of Mina. Then they return ceremoniously to their pilgrim's cloth and shave and wash the head and take the pilgrimage over.

(9) Those who must return the sacrifice, which gives the action of the sacrificed animal.

The pilgrimage is accomplished at the beginning of the sacrifice.

A. Ma Kaaba ;

of the month Dhu'l'Higgeh. It is not so meritorious if performed at any other time.

In ch.II of the Koran may be found references to some of the stages of this pilgrimage: Going in procession to Mount Arafat, "remembering God near the holy mountain" (al Mashar al Haram), and, at the close of the ceremonies, sacrificing some animal and shaving afterwards.[1] Safa and Merwah are mentioned in another place.[2]

¶ The Koran also gives some regulations about conduct before reaching Mecca. There is to be no hunting on the way, but fishing is allowed: "Kill no game while ye are on pilgrimage; whosoever among you shall kill any designedly shall restore the like of what he shall have killed, in domestic animals, according to the determination of two just persons among you, to be brought as an offering to the Kaaba... It is lawful for you to fish in the sea, and to eat what ye shall catch... but it is unlawful for you to hunt by land while ye are performing the rights of pilgrimage."[3]

6. Prohibitions:

Before leaving the subject of practical duties, we may observe three prohibitions. Moslems are forbidden to eat certain meats, to gamble or play any game of chance, and to drink intoxicating liquor.

Unclean foods: "Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invocated; and that which hath been strangled or killed by a blow, or by a fall, or by the horns of another beast, and that which hath been

eaten by a wild beast, except what ye shall kill yourselves; and that which hath been sacrificed unto idols."[1] There are four classes of unclean meats here: swine's flesh, flesh of an animal which died naturally or had been killed by some means other than butchering, blood, and meat consecrated to idols. However, this rule may be broken under urgent need: "Whosoever shall be driven by necessity through hunger, to eat of what we have forbidden, not designing to sin, surely God will be indulgent and merciful unto him."[2] Here we have also a hint that sin is essentially a matter of the heart, although the emphasis is on the outward act.

Gambling and wine: "O true believers," reads the Koran, "surely wine and lots, and images, and divining arrows, are an abomination of the works of Satan."[3] But Mohammed was evidently not without opponents in thus prohibiting these things. He is forced to recognize their usefulness, although he does not swerve in condemnation: "They will ask thee concerning wine and lots. Answer, In both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use."[4] Gambling is interpreted to mean any games of chance by Moslems. All dice games and cards are thus excluded, while chess is allowed. But even chess has had a hard time often, because the chessmen suggested idolatry. After prohibiting wine, it may seem somewhat contradictory for Mohammed to picture heaven as a place where one of the chief delights is good wine—"a cup shall be carried round

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[1] V,p.120, cf. II,p.71. [2] V,p.120. [3] V,p.129.

[4] II,p.76. [5] Wherry, Comm.

unto them (in paradise), filled from a limpid fountain, for the delight of those who drink: it shall not oppress the understanding, neither shall they be inebriated therewith."[1] But perhaps this should be taken as only picture language for the highest good. Also, if the evil effects of wine could be eliminated, as in the case of this heavenly variety, there would be no need of prohibiting it.

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[1] XXXVII, p.348.

II. FAMILY ETHICS

As compared with the founder of Christianity, Mohammed has much more to say about family matters. These are not left simply as based on great fundamental principles, but detailed legislation is also given. It will be convenient to consider this part of our study under the following heads: (1) Marriage and duties of husband and wife or wives, (2) Divorce, (3) Duties of parents and children, and (4) The attitude toward asceticism.

1. Marriage and Duties of Husband and Wife or Wives:

The most outstanding feature of Moslem family life is its sanction of polygamy. There is a question as to the interpretation of passages in the Koran relating to the number of wives allowed. Sura or chapter IV says: "If ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot eq equitably toward so many, marry only one, or the slaves which ye shall have acquired."[1] In ch. LXV we read that those shall enter paradise, who, among other things,,"abstain from carnal knowledge of women other than their wives, or the slaves which their right hands possess."[2] There are two interpretations of these passages. On the one hand it is said that the Koran allows a man only four wives in all, including slave girls or concubines. On the other hand, it is held that these passages

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[1] P.102. [2] P. 439.

allow a Moslem four legal wives and as many more concubines as he is able to support.[3] Putting the best construction on the injunctions of the Koran, it is to be recognized that Mohammed's own example was none too uplifting in this matter. "O prophet, we have allowed thee thy wives unto whom thou hast given thy dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. We know what we have ordained them concerning their wives, and the slaves which their right hands possess; lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is merciful and gracious."[2] Mohammed acted on this special privilege and had about eleven wives besides concubines, or perhaps we should say with many interpreters, that his special-privilege revelation was the result of his action and desires.

The peculiar privilege of the prophet involved not only the number of wives but also women within the forbidden degrees, according to Wherry. The scandal over the prophet's marriage with the wife of his adopted son, he says, concerned this matter of forbidden degrees.[3]

This brings us to the teaching of the Koran about who

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[1] Wherry, II,p.66-7. [2] XXXIII,p.332. [3] Wherry, III,p.323.

can and cannot be married. The following is the chief passage: "Ye are forbidden to marry your mothers, and your daughters, and you sisters, and your aunts both on the father's and on the mother's side, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck, and your foster-sisters, and your wives' mothers, and your daughters-in-law which are under your tuition, born of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you to marry them,) and the wives of your sons who proceed out of your loins; and ye are also forbidden to take to wife two sisters, except what is already past: God is gracious and merciful."[1]

Another restriction upon whom Moslems may marry is in the case of non-Moslems. "Marry not women who are idolaters, until they believe: verily a maid servant who believeth, is better than an idolatress, although she please ~~they~~ you more. And give not women who believe in marriage to the idolaters, until they believe."[2] This command is interpreted by Moslems as meaning that they (the men) are permitted to marry all non-Moslem women except idolaters. Jewish and Christian women are not excluded, therefore.[3] On the other hand, Moslem women may not marry any non-Moslems whatever, whether they be idolaters or not.

Not only is marriage with idolaters thus prohibited, but pagan marriages are subordinated to the propagation of Islam.

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[1] IV, p.104-5. [2] II, p.77. [3] Wherry, p.370

Thus in LX:[1] "O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowers. Nor shall it be any crime in you if ye marry them, provided ye give them their dowries." The circumstances of this revelation, according to Wherry, were that women-folk of non-Moslem husbands sought refuge in Medina, whereupon Mohammed obliged them to swear that they were prompted only by the desire of embracing Islam and that hatred of their husbands, or love of some Moslem, had not had any influence on their conduct. However, we may be sure that Moslem commentators would put a better construction on Mohammed's part at this time. But in any case, the point to be observed is that the previous marriage of a woman who has embraced Islam is made void by that act. When such a person was married by a Moslem, the latter made some sort of satisfaction by way of a dowry, which was the agreement of Mohammed with his enemies.

From ch. V[2] we gather that Jewish and Christian women who are married by Moslems may not be counted as concubines, but have the full status of wife. "Ye are also allowed to marry free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower, living chastely with them, neither committing fornication, nor taking them for concubines."

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[1] LX, p.423-4. [2] V, p.120.

thus in Ex: [1] "O type believers, when believing women come unto you as refugees, try them; for well knoweth their faith. But if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowries. But shall it be no sin in you if ye marry them, provided ye give them their dowries." The circumstance of this revelation, according to Nasry, was that some-time-a-non-Islamic husband came with a wife in Medina, whereupon Muhammad ordered them to prove that they were produced only by the desire to embrace Islam and that nothing of their husbands or their religious doctrine, had not had any influence on their conscient. However, we may be sure that Nasry commentator, could get a better conjecture on Muhammad's mind at this time. But in any case, the point to be observed is that the marriage of a woman who has embraced Islam is made void by that act. When such a person was married to a non-Islamic, the Islamic made some part of antipathy by way of a divorce, which was one argument of Muhammad with his enemies.

From on, [2] we gather that Jewish and Christian women are forbidden to polygamy may not be counted as monogamy, but have the full status of wives. "Is more allowed to marry such women that are believers, and also free women as those who have received the scriptures before you, when ye shall have assigned them their dower, living chastely with them, neither committing fornication, nor taking them for concubines."

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1. [illegible]. 2. p. [illegible].

The mutual relations of husband and wife are indicated in the following: "The women ought to behave toward their husbands in like manner as their husbands should behave toward them, according to what is just, but the men ought to have a superiority over them."[1] While this passage is used in connection with precepts about divorce, it well expresses the general tone of the Koran. "The honest women are obedient, careful in the absence of their husbands, for that God preserveth them by committing them to the care and protection of the men."[2] The superiority of men over women is thus assumed as the natural order of things. But, recognizing this as a basis, Moslems are exhorted to deal justly with their wives.

Speaking for the merits of Islam, Ameer Ali Saiyed says: "The Koran created a thorough revolution in the condition of women. For the first time in the history of oriental legislation the principle of equality between the sexes was recognized and practically carried into effect. 'The women,' says the Koran, 'ought to behave towards their husbands in like manner as their husbands behave towards them, according to what is just'."[3] We have just seen how this rule of reciprocity and justice is followed by the significant clause, which Ameer Ali omits, that "men ought to have a superiority " over women. However, there are passages in the Koran which may perhaps be advanced in favor of the equal position of women.

Women do have their rights in Islam: "It is not lawful for you to be heirs of women against their will, nor to hinder

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[1] II,p.79. [2] IV,p.106. [3] Personal Law of Mohammedans, p.278.

The marital relations of husband and wife are indicated in the following: "The woman ought to obey her lord and husband in like manner as their husbands should obey their wives, according to what is just, but they can equal to have a superiority over them." While this passage is used to contrast with prophets about divorce, it well summarizes the patriarchal tone of the Koran. "The husband owes her obedience, especially in the absence of their husbands, for that God preserves them by commanding them to the care and protection of the men. The superiority of men over women is thus assumed as the natural order of things. But, reciprocalizing this in a basic, Muslims are entitled to equal justice with their wives.

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[1] D.R.,72. [2] Ibid.,126. [3] Freeman Ian al-Mohammedans, 6

them from marrying others, that ye may take away part of what ye have given them in dowry, unless they have been guilty of a manifest crime."[1] This injunction was in contrast to the practice among pagan Arabs of Mohammed's day, by which, when a man died, it was customary for one of his relations to lay claim to his widow, either marrying her or receiving a dower in giving her to another in marriage, or refusing to let her marry unless she redeemed herself by quitting claim to any of her husband's property.[2] Here Mohammed improved the situation by raising women out of the position of mere chattels.

It has been said that there is no place for women in heaven, but that the Moslem paradise is merely a "beastly carnal one,"[3] which idea finds a large place among opponents of Islam today. True it is that paradise in the Koran is presented in more sensuous terms than in the Christian Scriptures, yet we should not lose sight of passages in the Koran where a higher picture is also given. Palmer says, "Of the presumed sensual character of the Muslim paradise much has been written. It appears, however, from the Koran, to be little more than an intense realization of all that a dweller in a hot parched and barren land could desire, namely, shade, water, fruit, rest, and pleasant companionship and service."[4] There are passages where women are apparently given equal places with men in paradise, such as: "Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost merit of their actions."[5] Altogether, there are five other passages which

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1 IV,p.104. 2 Wherry, II,p.76. 3 S. Purchas.
4 S.B.E.p.lxx. 5 XVI,p.231.

assert that women as well as men shall share the joys of paradise.(XIII,p.213, IX,p.178, XXXVI,p.345, XL,p.363, XLIII,p.881).

At the same time, there are other passages, as we have seen which uphold the superiority of men. The latter seem more representative of the spirit of the Koran. "Your wives are your tillage."[1] "A male shall have as much as the share of two females" (in inheritance).[2] Imprisonment and death is the penalty of women committing whoredom, but in the case of men, mere punishment, unless they repent and amend, in which case they escape even lighter punishment.[1]

The status of women is Mohammed's day was better than in present Islam, according to Tisdall. In Mohammed's day they were allowed in mosques, for instance, and had more chance for what education there was. Yet some passages in the Koran are of interest as seeming to anticipate the later purdah-system of Islam. Precautions along the line of seclusion of women were at first only matters of prudence or modesty. Says the Koran: "O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments over them when they walk abroad; this will be more proper, that they may be known to be matrons of reputation, and may not be affronted by unseemly words or actions."[3] "Outer garments" have come to be the complete covering used in modern times. Again: "When ye ask of the prophet's wives what ye may have occasion for, ask it of them from behind a curtain."[4]

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1 IV,p.104. [2] Religion of the Crescent, p.207-8.

[3,4] XXXIII,p.333.

2. Divorce:

Chapter LXV of the Koran is initaled divorce, and deals with that subject. "O prophet, when ye divorce women, put them away at their appointed term; and compute the term exactly: and fear God, and your Lord. Oblige them not to go out of their apartments, neither let them go out, until the term be expired, unless they be guilty of manifest uncleanness... And when they shall have fulfilled the term, either retain them with kindness, or part from them honorably and take witnessses from among you, men of integrity; and give your testimony as in the presence of God."[1] The chapter continues to elaborate on the subject. In another place we read the following: "Ye may divorce your wives twice; and then either retain them with humanity, or dismess them with kindness... But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband. But if he also divorce her, it shall be no crime in them if they return to each other."[2]

A Moslem apparently has complete power over his wife in the matter of divorce; that is, he may divorce her for any reason. The Koran assumes this. In contrast to the Mosaic legislation, that a woman once divorced may not be married again to the same man,[3] the Koran decrees that a man may divorce his wife twice and take her back again. The third time she must marry another and be again divorced before she may again marry her first husband. Sale thinks that this regulation has a good effect on Moslems, who consider it a great disgrace

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1 LXV, p.429-30. 2 II, p.78. 3 Deut.24:3,4.

to go to the limits of divorce, and that few will take a wife again on the above conditions. Wherry, however, thinks that the large dowry, fixed by the groom before the marriage is consummated and to be paid in case of a divorce without proper cause, is more potent than the Koran in preventing divorce.[1] When a woman is divorced, it will be noticed by the above passages, that she must be kept by her husband for a sufficient time to make known whether she is with child or not. If she is not, she leaves. If she is, she is maintained at the man's expense until the birth of the child. After that either she or a nurse or both must be maintained to suckle the child for two years.[2] But if the father of the child is not very well-to-do, he cannot be obliged to maintain them beyond his ability.[3]

Women, on the other hand, cannot divorce their husbands in the same way. Such a right is nowhere found in the Koran. They may, however, leave their husbands if they relinquish their dowries, which would practically amount to the same as being divorced by their husbands. "It is not lawful for you to be heirs of women against their will, nor to hinder them from marrying others, that ye may take away part of what ye have given them in dowry; unless they have been guilty of a manifest crime."[4] This passage is usually taken as referring to those who would hinder their father's widows from marrying others, so as to retain the property in the family. But some think it refers to those who maltreated their wives in order to make them relinquish the dowry fixed upon them at marriage. If this second view be taken, we have a suggestion of a case in which

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[1] Wherry, I, p.207. [2,3] II, p.78, LXV, p.430. [4] IV, p.104.

the wife may leave her husband provided she foregoes claim on her dowry.

3. Parents and Children:

Respect for parents is said to be one of the most pronounced virtues of the Moslems. In the Koran it finds expression, besides other places, in the following: "Thy Lord hath commanded that ye worship none besides him; and that ye show kindness unto your parents, whether the one of them, or both of them attain to old age with thee. Wherefore, say not unto them, Fie on you! neither reproach them, but speak respectfully unto them and submit to behave humbly toward them, out of tender affection and say, O Lord, have mercy on them both, as they nursed me when I was little."[1]

On the other hand, parents are expected to act kindly toward their children. What Mohammed did for Arabia in this matter may be gathered from such a passage as the following, in condemnation of the exposure of female children among the Koreish tribe: "When any of them is told of the news of the birth of a female, his face becometh black, and he is deeply afflicted: he hideth himself from the people, because of the ill tidings which have been told him; considering within himself whether, he shall keep it with disgrace, or whether he shall bury it in the dust... There is no doubt but that the fire of hell is prepared for them, and they shall be sent thither before the rest of the wicked."[2]

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[1] XVII,p.236. [2] XVI,p.228.

Orphans especially were the object of the Arabian Prophet's compassion, for he himself had been an orphan. "Meddle not with the substance of the orphan unless it be to improve it, until he attain his age of strength."[1] "Give the orphans when they come to age their substance."[2] The end of offenders is expressed rather vividly in the following: "Surely those who devour the possessions of orphans unjustly shall swallow down nothing but fire into their bellies, and shall boil in raging flames."[3]

Ameer Ali says that in the "days of ignorance" a father had absolute authority over his children, but that Mohammed restrained this power to a reasonable extent. At the present time, says he, the chief peculiar feature of Muslim law is that a father can impose the status of marriage upon his minor children.[4]

In considering the duties of parents and children it will not be out of place to observe the attitude of the Koran towards education. Education as we know it today was non-existent in Mohammed's day, of course, yet the beginnings of attitudes along this line are to be found there. In view of the doctrine of the infallibility of the Koran,--"There is no doubt in this book,"[5] it is almost a corollary that education, except in a narrow sense, is not encouraged. The emphasis is on orthodoxy. Whoever is not orthodox is guilty of a great moral failure. There is no room for difference of opinions and for the gaining of knowledge outside the bounds set by the Koran. "Wherefore be thou orthodox, and set thy face toward the true religion,

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[1] XVII,p.236. [2] IV,p.102. [3] IV,p.103. [4] Personal Law,p.199.

[5] II,p.57.

the institution of God, to which he hath created mankind disposed: there is no change in what God hath created."[1] "Neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is written in the perspicuous book."[2] So emphasis was put on memorizing the Koran as the all-sufficient guide of life.

4. Asceticism:

Within the scope of family ethics we may note the attitude of Islam toward the ascetic life of monks. There is only one passage which I have found referring to the subject: "We formerly sent Noah and Abraham... Afterwards we caused our apostles to succeed in their footsteps; and we caused Jesus the son of Mary to succeed them... but as to the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please God; yet they observed not the same as it ought truly to have been observed."[3] That is, Mohammed looked upon the ascetic life as non-essential, a part of past history only. He did not condemn it, recognizing the sincere motives of monastics, but he did not encourage it in Islam. He simply left it out of account. Asceticism, as a matter of fact, seems to have little place in the general tone of the Koran.

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[1] XXX,p.320. [2] VI,p.137. [3] LVII,p.417.

III. WIDER SOCIAL RELATIONS

1. Fellow Moslems:

All Moslems are brothers, according to the Koran. "Cleave all of you unto the covenant of God, and depart not from it, and remember the favor of God towards you, since ye were enemies and he reconciled your hearts, and ye became companions and brethren by his favor."[1] This portion of the Koran was revealed, accoring to Wherry, to remind the tribes of Aus and Khazraj of what Islam had done for them, but it well illustrates the spirit of Islam elsewhere. The brotherhood of Moslems is based at least partially on the belief that on the day of judgment there will be no special privileges to any one. All are alike before God: "Verily the day of separation shall be the appointed term of them all: a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped; excepting those on whom God shall have mercy; for he is mighty, the merciful."[2]

No distinction is to be made between rich and poor in the brotherhood of Islam: "The man who is wealthy, thou receivest respectfully; whereas it is not to be charged on thee, that he is not cleansed: but him who cometh unto thee earnestly, seeking his salvation, and who feareth God, dost thou neglect. By no means shouldst thou act thus."[3] In commenting on this passage, where the Prophet is reproved by God for frowning on a poor blind man, Wherry says,[4] "Mohammed is justly praised for the magnanimous spirit shown

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1 III,p.94. 2 XLIV,p.383. 3 LXXX,p.453. 4 IV,p.219.

in this passage. Throughout his career we rarely after find him courting the favor of the rich or the great, and he was ever ready to recognize merit in the poorest of his followers."[1]

There was an old Arabian superstition that harm would come from eating with the blind, lame, sick or any such person who was diseased or out of the ordinary. Many people thought that they should not even eat in any house but their own, while others declined invitations of friends because they did not ~~know~~ want to be burdensome. Mohammed set aside all superstitions along this line and established a better spirit of brotherhood. The following passage of the Koran reflects this situation: "It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mother (and of many other relatives)... or in the house of your friend. It shall not be any crime in you whether ye eat together or separately. And when ye enter any house, salute one another on the part of God, with a blessed and a welcome salutation."[2]

Brothers in Islam should of course live in peace with one another. "Verily the true believers are brethren; wherefore reconcile your brethren; and fear God that ye may obtain mercy."[3]

The brotherhood of Islam makes for a loyalty which is above every other loyalty. We have seen how one of the outstanding virtues of the Koran and Islam is respect for parents.

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[1] Wherry, IV, p.219. [2] XXIV, p.287 [3] XLIX, p.397.

Yet this takes second place to religion: "We have commanded man to show kindness toward parents: but if they endeavor to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not."[1] This thought of the supreme loyalty is also suggested perhaps in the following: "The intimate friends, on that day, shall be enemies unto one another; except the pious."[2] Here the context refers to opponents of Islam, probably Jews or Christians. Yet there is the suggestion that the only enduring friendships are within the pale of the true religion.

2. Non-Moslems: Tolerance and War:

Islam has been associated with intolerance. We hear of bigoted Moslems, of the slogan, The sword or Islam, and of the Jihad or holy war which is to give the final triumph of Islam over her enemies. Islam is known as the great missionary religion of the world which frankly adopts the method of war for its propagation. Yet this is probably an exaggerated view of the case. At any rate, if propagation by the sword is one of the essentials of Islam, then many modern Moslems have had the faith of their fathers diluted considerably. Says Kamal-ud-din, for instance,[3] "Of all religions, Islam stands conspicuous in establishing a perfection of religious freedom... Persecution of others must be restricted at all costs by a Muslim, irrespective of whether the aggrieved be a Jew, or a Christian, or of any other faith. For this purpose

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[1] XXIX, p.314. [2] XLIII, p.381. [3] Sources of Christianity, p.178-9.

the Moslem is not only allowed, but enjoined, to fight until perfect religious liberty has been established." A.G.Leonard, after considering the matter carefully, says, "On the whole, I am bound to admit that Mohammed disapproves of and discountenances violence in religion."[1] Ghulam Ahmed says that Islam utilizes courage, an inborn quality, to resist the attack of an evil-doer, "not in obedience ot brute force, but in the cause of truth."

Passages may be found in the Koran which suggest an attitude of tolerance toward non-Moslems. "As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God forbiddeth you not to deal kindly with them, and to behave justly towards them: for God loveth those who act justly."[2] This admonition was given at the time of the taking of Mecca, when there was a possibility of winning the Quraish, Mohammed's enemies, over to his side, as actually did happen. Again, Mohammed receives the following revelation: "If those to whom thou preachest turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is is preaching only."[3] That is, Mohammed here considers that his duty is not to take a warlike attitude toward non-believers. In chII. we have a most unusual statement as compared to the general impression of Islam: "Let there be no violence in religion."[4] According to commentators, this passage refers to some of Mohammed's first proselytes, who, having sons brought up in idolatry or Judaism, would oblige them to embrace Islam

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[1] Islam, p.72. [2] LX, p.423. [3] XLII, P.377. [4] II, p.81.

by force.

There is even a suggestion that other religions might be true for other peoples, while Islam is the true religion of the Arabians. "Every sect hath a certain tract of heaven to which they turn themselves in prayer."[1] "Say: O unbelievers, I will not worship that which ye worship; nor will ye worship that which I worship. Neither do I worship that which ye worship; neither do ye worship that which I worship. Ye have your religion, and I have my religion."[2] The occasion of this last passage is said to be the time when some of the Quraish tribe proposed to Mohammed that if he would worship their gods for a year, they would worship his God for the same length of time.

On the other hand, there is a good deal of exhortation to war against the infidels in the Koran. "Fight for the religion of God."[3] "Ye shall fight against them or they shall profess Islam."[4] "War is enjoined you against the infidels."[5] "Strike off their heads and strike off the ends of their fingers. This shall they suffer because they have opposed God and his apostle."[6] "O prophet stir up the fiathful to war."[7] "Fight against them until there be no opposition in favor of idolatry, and the religion be wholly God's."[8] "O true believers, take not my enemy and your enemy for your friends, showing kindness unto them; since they believe not in the truth."[9] If the faithful have entered into a league with idolaters, they are to keep the covenant made with them until the time limit; then "kill the idolaters wheresoever ye shall find them."[10] "Unless

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[1] II,p.70. [2] CIX,p.470. [3] II,p.80, IV,p.110-111. [4] XLVIII,p.394. [5] II,p.76. [6] VIII,P.165-166. [7] VIII,p.170 [8] VIII,p.167. [9] LX,p.422. [10] IX,p.171.

ye go forth when ye are summoned to war, God will punish you with a grievous punishment; and he will place another people in your stead and ye shall not hurt him at all."[1]

In the following passages, however, aggressive warfare is looked upon as a matter of transgression: "Fight for the religion of God against those who fight against you; but transgress not by attacking them first... And kill them wherever ye find them... for temptation to idolatry is more grievous than slaughter; yet fight not against them in the holy temple, until they attack you therein."[2] The last part of this quotation brings to mind another restriction on warfare. Mohammed made an agreement with his enemies that fighting should cease on certain four months of the year: "A declaration of immunity from God and his apostle unto the idolaters with whom ye have entered into league. Go to and fro in the earth securely four months."[3] This agreement included also a truce during the sacred pilgrimage to Mecca.

Mohammed's declarations about war grew out of definite circumstances. He seems not to have advanced any program of violence as a part of his religious system. His attitude on the matter must have been much the same as that of the patriarchs and leaders of Israel; Joshua, for instance, who, according to accounts, was instructed by God to destroy his enemies in much the same way as was Mohammed. Commenting on the last-quoted passage about the declaration of immunity, Wherry says that this proclamation seals the triumph of Islam over all Arabia. Hence-

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[1] IX, p.174. [2] II, p.73-74. [3] IX, p.171.

forth there is to be no compromise. Idolaters are to be converted to Islam or destroyed by the sword. Previous treaties are to be respected by way of clemency though this is not obligatory.[1] Judging by the march of events which made Mohammed king of Arabia in fact if not in name, we may take Wherry's view as a correct estimation of Islam's attitude toward war—that everything was right that could in any way advance the cause of Islam.[2] When methods of tolerance helped the cause, these were used. But when tolerance failed and when Mohammed got the upper hand, then war was commanded. In this matter Mohammed seems to play the role of any ordinary military politician or king—he uses whatever methods are available for the attainment of his ends.

3. Slavery:

Like polygamy, slavery was one of the accepted institutions of Mohammed's day which he incorporated into Islam with little essential modification. For this reason there are no passages in the Koran which specifically discuss slavery as a system. Slavery is referred to only incidentally to other subjects. It is assumed as one of the results of war: "When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismission afterwards, or exact a ransom; until the war shall have laid down its arms."[3] Slavery is assumed in the regulations about marriage, where a distinction

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[1] II,p.277. [2] Wherry, II,p.286. [3] XLVII,p.390.

is made between free women and slave-girls.[1]

Mohammed did, however, encourage the emancipation of slaves. "Unto such of your slaves as desire a written instrument allowing them to redeem themselves on paying a certain sum, write one if ye know good in them; and give them of the riches of God, which he hath given you."[2] "What shall make thee to understand what the cliff is? It is to free the captive; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground."[3] The "cliff" seems to be the challenging ideal of Islam, including the freeing of captives or slaves. This passage, however, is from one of the earlier chapters and is considered to be abrogated by later utterances. But still it may be said that Islam encourages the redemption of slaves, although at the same time nothing can be found in the Koran which strikes slavery in principal, at its root. Says Tisdall, "No word in the Koran, not a sentence in any genuine tradition, has ever seemed to his (Mohammed's) devoted followers to embody anything like a principle which could in the long run lead them to abolish slavery as inconsistent with the will of God."[4]

On the other hand, Lake says, "Islam is in precisely the same position as Christianity. Both found it an established institution, and both worked to soften its influence, and give its victims consolation. In the Scriptures both Hebrew and Christian, it is condemned in principle, and under Islam, the moment a slave becomes a Moslem, he is <u>ipso facto</u> free."[5]

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[1] eg. IV, p.102. [2] XXIV, p.284. [3] XC, p.461 [4] <u>Religion of the Crescent</u>, P.206 [5] ibid, p.78.

Two points are to be observed, however. Islam does not condemn slavery in principle, and there is one exception to the rule that the moment a slave becomes a Moslem he is free. "Whoso among you hath not means sufficient that he may marry free women, who are believers, let him marry with such of your maidservants whom your right hands possess, as are true believers... therefore marry them with the consent of their masters... This is allowed unto him among you, who feareth to sin by marrying free women; but if ye abstain from marrying slaves, it will be better for you."[1] Here it is assumed that some maid-servants or female slaves are believers, so that in this case there is such a being as a Moslem slave.[2]

4. Wealth:

The Koran assumes the right of property everywhere. We have seen that the slight mention of the ascetic life only serves to illustrate how Islam has no place for the type of piety which cuts itself off from property. But the Koran does teach a consecration of wealth to the purposes of God and his prophet. "Contribute out of your substance toward the defense of the religion of God, and throw not yourselves with your own hands into perdition."[3] "What aileth you, that ye contrubute not of your substance for the defense of God's true religion? Since unto God appertaineth the inheritance of heaven and earth."[4] The devout are "those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is

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[1] IV,p.105. [2] Wherry, II,p.78. [3] II,p.74. [4] LVII,p.415.

forbidden by shame to ask;"[1] that is, the devout are they who give alms. Almsgiving, already discussed, is one of the chief duties of Moslems. It is an acknowledgement of one's obligation to God and Islam in the matter of wealth. During war time, Moslems are exhorted to contribute of their substance in the defense of their religion, and during peace, to give it to the poor and unfortunate, but the principle of stewardship is the same in both cases.

Closely associated with this attitude of stewardship is that of thrift. "O true believers, consume not your wealth among yourselves in vanity; unless there be merchandising among you by mutual consent."[2]

The latter part of this last passage of the Koran indicates the attitude of Islam toward the acquisition of wealth. The trading of merchants and fair gain is encouraged. "It is God who hath subjected the sea unto you that the ships may sail therein at his command; and that ye may seek advantage unto yourselves by commerce, of his bounty; and that ye may give thanks: and he obligeth whatever is in heaven and on earth to serve you; the whole being from him."[3] Even during the pilgrimage to Mecca trading is allowed: "It shall be no crime in you if ye seek an increase from your Lord by trading during the pilgrimage."[4]

But usury is forbidden, including what would be called interest today. "They who devour usury shall not arise from the dead... this shall happen to them because they say, Truly selling

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[1] LXX, p.439. [2] IV, p.105-6. [3] XLV, p.385. [4] II, p.74.

is but as usury: and yet God hath permitted selling and forbidden usury."[1] However, no distinction is made between not taking usury from Moslems and taking it from infidels, which parallel distinction was made by the Jews.[1]

The excessive accumulation of wealth, or wealth as the chief end of life, which has universally been a menace to religion, is condemned again and again in the Koran. "Unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grevious punishment."[3] "Verily pardon from God, and mercy, is better than what they heap together of worldly riches."[4] "O true believers, let not your riches or your children divert you from the remembrance of God; for whosoever doeth this, they will surely be losers."[5] "Your wealth and your children are only a temptation; but with God is a great reward... give alms for the good of your own souls; for whoso is preserved from the coveteousness of his own soul, they shall prosper."[6] This last passage is significant in showing how wealth is regarded as a temptation against the best in religion. The same idea is expressed as follows: "Man becometh insolent because he seeth himself abound in riches."[7] The end of all such who have accumulated wealth selfishly is hell fire.[8] Wealth can never bring us to God, but only "whosoever believeth, and worketh righteousness."[9]

Islam accepts the unequal distribution of wealth as part of the natural system of things, yet there is an underlying feeling that as much justice as possible should be observed

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[1] II, p.84. [2] Sale, Wherry, I, p.199. [3] IX, p.174. [4] III, p.98. [5] LXIII, p.427. [6] LXIV, p.429. [7] XCVI, p.465. [8] LXX, p.439. [9] XXIV, p.337.

in this matter, as may be gathered from the following: "The spoils of the inhabitants of the towns which God hath granted to his apostle are due unto God and to his apostle, and to him who is of kin to the apostle, and the orphans, and the poor, and the traveller; that they may not be forever divided in a circle among such of you as are rich."[1] We may conclude, therefore, that Islam stands for an equitable distribution of wealth, or at least that the germ of this idea may be found in in the Koran.

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[1] LIX, p.421.

IV. COMPARISON WITH ARISTOTELIAN ETHICS

The moral teachings of the Koran may be appreciated to greater advantage by the occidental reader if a comparison be made with a major occidental tradition. The ethics of Aristotle has been chosen for this purpose because of the unusual place Aristotle occupies not only in Greek but in Western thought generally.

Aristotle and Mohammed seem to bear little resemblance of character to each other. The one, a member of one of the most cultured peoples the world has ever known, living at a time when he benefitted from the finest fruits of its life, exalted the intellectual pursuits of man. His ethical system is one of careful reasoning throughout. The other seems to stand at the opposite pole of character. Reared in the towns of the desert among a nomadic people who knew little of culture and reason, he exalts religious zeal and emotion most of all. Reason finds little place in the Koran. In fact, it is stifled rather than encouraged. Yet it will be of interest to make a comparison of the virtues listed by these two men.

1. The Aristotelian System (with Thomasian Additions):

The greatest good or summum bonum, according to Aristotle, is admitted on all hands to be happiness. But what is involved in happiness is a matter of difference. It is obtained, says Aristotle, when a man performs his proper function, just as the well-being of any bodily organ depends upon its proper functioning.

The function of the good man is activity of the soul in accordance with reason. This means further, since praiseworthy mental states and the dominance of the best and higher man over the lower are virtues, that the highest good of man is "an activity of the soul in accordance with virtue, or, if there are more virtues than one, in accordance with the best and most complete virtue."[1] The ideal condition is when reason controls all the other elements of the human soul.

The concept of virtue is twofold. There are intellectual virtues--wisdom, intelligence and prudence,--and moral virtues, such as liberality and temperance. In all virtuous activity there is a mean between excess and deficiency, and in practical matters the wise man chooses the relative mean. For example, the virtue of courage is the mean between foolhardiness and cowardice. The following table shows how several particular virtues are the mean between the two extremes:

Excess	Mean State	Deficiency
Foolhardiness	Courage	Cowardice
Licentiousness	Temperence	Insensibiltiy
Prodigality	Liberality	Illiberality
Vulgarity	Magnificance	Meanness
Vanity	High-mindedness	Little-mindedness.
Ambition	------	Lack of ambition
Boastfulness	Truthfulness	Self-depreciation
Buffoonery	Wittiness	Boorishness
Obsequiousness or Flattery	Friendliness	Quarrelsomeness
Bashfulness	Modesty	Shamelessness
Envy	Righteous Indignation	Malice[2]

[1] Welldon, Nicomachean Ethics, I.6.p.16

[2] Ibid, p.xxi.

The function of the good man is described, and said to consist in conference with reason. This means, firstly, about intellectual virtues and the differences of the three and the relation with the lower and virtues, with the highest good of man as the activity of the soul in accordance with virtue, or, in those who have virtues but one, in accordance with the best and most complete virtue. The ideal conception is that reason dwells in all the human sphere of the moral world.

The concept of virtue is broad. There are intellectual virtues--wisdom, intelligence and prudence--and moral virtues, such as liberality and temperance. In all virtuous conduct there is a mean between excess and defect, and is practical relative to us and proceeds the reasoning man. And moreover, the virtue of courage is the mean between foolhardiness and cowardice. The principle, which gives the several particulars, differs in the last between the two extremes.

Passion	Mean Virtue	Deficiency
Intemperance	Temperance	Insensibility
Recklessness	Courage	Cowardice
Prodigality	Liberality	Illiberality
Vulgarity	Magnificence	Meanness
Vanity	Proper ambition	Lack of ambition
Ambition	------	Lack of ambition
Irascibility	Patience	Self-depreciation
Fickleness	Friendliness	Moroseness
Obsequiousness	Friendliness	Quarrelsomeness
Boastfulness	Truth	Dissimulation
Wit	Good humor	Boorishness

[illegible] Ibid., [illegible]

However, the path of virtue does not lie merely in acting according to the mean and avoiding extremes. Some actions and emotions are intrinsically wicked. It is not sufficient that they should not be carried to excess. They must be avoided altogether. Such are, among emotions, malice, shamelessness, envy, and among actions, adultery, theft, and murder.

The following virtues are considered in detail in the Nicomachean ethics: Courage, fear, temperance, friendliness, truthfulness, wittiness, justice, equity. All these are virtues of character and have to do with the "irrational" part of the soul.

Intellectual virtues, on the other hand, are states of the rational soul in arriving at truth. They are, art, science, prudence, wisdom, and intuitive reason. Art is "a certain productive state of mind under the guidance of true reason." Science is a "demonstrative state of mind, i.e., a state in which the mind exercises its faculty of demonstration." Prudence is a "true rational state of mind which is active in the field of human goods." Wisdom is special or general, according as it refers to a particular art or not. General wisdom is the most consummate of the sciences. It is the union of intuitive reason and science. Intuitive reason is the direct apprehension of the truth.

Opposed to the reason are three species of moral character to be avoided, vice, incontinence, and brutatlity, corresponding to virtue, continence, and super-human or divine goodness.

To Aristotle's list we may add the supernatural virtues of Thomas Aquinas. According to him the above list of virtues would lead to only an imperfect or incomplete happiness. For eternal

blessedness one needs more than such natural virtues. Something must be given from above. So he adds faith, hope, and charity, the Pauline graces. Also, while Aristotle exalted the speculative activity of reason as the highest good, he makes the qualification that speculation must be about God. Objectively the highest good is God; subjectively, likeness to God.

2. The Place of These Virtues in the Koran:

The Koran, as we have seen, does not advance any system of ethics. It is a book of religion, not of philosophy or ethical theory. Yet many of the Aristotelian virtues are upheld in the course of its teachings. The moral teaching of the Koran may be summed up as, "Believe and do right," but the right is not defined systematically. The summum bonum is to obey God and the apostle, to be able to confess, "I am a Moslem."[1] Or perhaps it would be more accurate to say that the summum bonum can never be obtained in this life, for the reward of the righteous is in heaven. "Whoso chooseth the tillage of the life to come, unto him will we give increase in his tillage; and who chooseth the tillage of this world, we will give him the fruit thereof, but he shall have no part in the life to come."[2]

According to Aristotle, true courage is motivated by the love of nobleness or fear of disgrace. There are five spurious kinds of courage, however: political or civil, when the motive is a sense of honor, such as the courage of a soldier; courage given by experience, as when experienced troops act more courageously than raw recruits; the courage of men spurred on by passion

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[1] XLVII, p.395. [2] XLII, p.375.

to face perils; sanguineness, the courage of the seaman who has confidence in his own probable safety at sea in contrast to a landsman's fear of the sea; and the courage which grows out of ignorance of a situation, a very short-lived variety. All these partake of the nature of courage, but are not true courage, because they are not motivated by the love of nobleness or the fear of disgrace.

Although lacking in any such classification, the Koran consistently upholds or implies courage as a virtue. The frequent exhortations to fight for the religion of God imply true courage, for the motive is the highest. Slackers are condemned; "they are tossed to and fro in their doubtings."[1] The two most excellent things are victory or martyrdom.[2] Of the five spurious forms of courage, perhaps the first finds greatest place in the Koran, for the militant believer who fights a holy war in the interests of his faith and nation must doubtless be moved by a sense of honor often. Courage from experience and sanguineness, we may say, takes the form of faith in the omnipotence of God and confidence that he is on the side of true believers. The forces of the enemy will give no advantage to them although they be numerous, "for God is with the faithful."[3]

Fear is virtuous on occasions, according to Aristotle. Courage is the right attitude in the face of circumstances which do not exceed one's power of endurance. But some things, the superhuman, for instance, are properly to be feared. In the Koran a large place is given to the fear of God. Part of the

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[1] IX, p.175. [2] IX, p.176. [3] VIII, p.166.

motive in fighting enemies, in fact, is fear of God. "Unless ye go forth when ye are summoned to war, God will punish you with a grievous punishment and he will place another people in your stead and ye shall not hurt him at all."[1]

Temperence and licentiousness have to do with pleasures such as lower animals are capable of, the pleasures of the senses. One should not be enslaved to these. Very little can be found in the Koran which treats of the virtue of temperance, yet at least one passage does clearly refer to it. "Eat and drink, but be not guilty of excess."[2] More often any reference to eating refers only to the kind of food to be eaten or not eaten rather than to how one should eat. There is a suggestion of being temperate, however, in the following: "Verily he hath forbidden you to eat that which dieth of itself... But he who is forced by necessity, not lusting, nor returning to transgress, it shall be no crime if he eat those things."[3] One is not to lust after prohibited foods, nor after any food, we might possibly gather from the passage.

Liberality is the mean state in regard to property. The excess and deficiency are prodigality and illiberality. The liberal man gives from a noble motive with pleasure. He gives the right amount at the right time to the right persons. "Liberality consists, not in the amount of money given, but in the moral state of the giver, and the moral state proportions the gift to the fortune of the giver."[4] Magnificance is liberality on a large scale. Only the rich man can possess this virtue. Its

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[1] IX,p.174. [2] VII,p.150. [3] II,p.71.

[4] Welldon, Nicomachean Ethics, IV. 2. p.101.

spirit is cheerful and lavish.

In the Koran this field of virtue is taken up with the duty of giving alms. Almsgiving, we might say, is to be done at the right time and place and to the right persons. It is also to be neither in excess nor deficient. "Give unto him who is of kin to you his due, and also unto the poor, and the traveller... And let not thy hand be tied up to thy neck; neither open it with an unbound expansion."[1] The motive for liberality is high. Giving is not be be done to be seen of men, but only to be seen by God. The Muslim who is kind to unfortunates is told to say to them: "We feed you for God's sake only: we desire no recompense from you, nor any thanks."[2]

One who regards himself as worthy of high things and who is worthy of them possesses the virtue of highmindedness. This is the crown of virtues, for one must be good and know it. It cannot be possessed by the person who is worthy of small things and knows it, nor by a person unworthy of high things who thinks he is worthy, nor by one who takes too low a view of himself. I find nothing in the Koran which quite corresponds to this virtue. Highmindedness seems to sum up the ideals of Greek life, which are different from those of the Arabian prophet. For Mohammed, all the virtues of man lose their significance before the one, omnipotent God. God spares or punishes whom he pleases.[3] The crown of virtues is not highmindedness, but wholehearted resignation to God. "The direction of God is the true direction: we are commanded to resign ourselves unto the Lord of all creatures."[4]

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[1]XVII, p.236. [2]LXXVI, p.447. [3]II, p.96. [4]VI, p.139.

A good deal is said about the sin of thinking too highly of oneself, but I find nothing about the evil of underestimating oneself. Perhaps the Arabs of the prophet's day were not subject to inferiority complexes. "Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature."[1]

Gentleness is the mean between irascibility and a phlegmatic disposition. One should get angry only at the right time and place, with the right persons. Though not defining this virtue in so many words, the Koran does teach it. Gentleness on the proper occasions is humanity, and true believers are urged to exercise humanity in different situations, especially in punishments and divorce[2] having to do with fellow Muslims. With infidels, however, who are not the proper persons, there is to be no kindness. "O true believers, take not my enemy and your enemy for your friends, showing kindness toward them."[3] At the proper place, the command about infidels is, "Kill them wherever ye find them."[4]

Friendliness is most near the mean between complaisance and surliness. It is a disposition to respond in a proper way towards others without the loss of one's own individuality. Friendliness towards fellow-Moslems and enmity toward infidels is assumed throughout the Koran, but not defined. The faithful are enjoined not to take infidels for friends, as in the passages last quoted, which mean also that all Moslems can be friends. In fact, Islam is ideally one great brotherhood. "Cleave all of you unto the

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[1] XVII, p.236. [2] II, p.72,78. [3] LV, p.422. [4] II, p.74.

covenant of God... since ye were enemies and he reconciled your hearts, and ye became companions and brethren by his favor."[1] But the nearest I find in the Koran to Aristotle's conception of friendliness is the virtue of courtesy. "When ye enter any house, salute one another on the part of God witha blessed and a welcome salutation."[2] This attitude of a courteous person such as is described here seems to correspond closely with friendliness, although no extremes are mentioned.

Truthfulness is the approximate mean between boastfulness and irony, and self-depreciation. It seems to be like the virtue of highmindedness, except that highmindedness is for only those who are good in the highest degree. It is used in the sense of sincerity rather than veracity. We have seen how the Koran condemns all pride and boastfulness, although not mentioning the evil of self-depreciation. Truthfulness in the sense of sincerity is expressed as follows: Clothe not the truth with vanity, neither conceal the truth against your own knowledge."[3] Hypocrites are consigned to the "lowest bottom of hellfire."[4] Passages about truth usually refer, however, to the true nature of Islam--"Truth is from the Lord, therefore thou shalt not doubt,"[5] or to veracity--"Remember Abraham in the book of the Koran, for he was one of great veracity."[6] "Avoid speaking that which is false."[7]

Wittiness is the mean state between buffoonery and boorishness. It is characterized by tact. The Koran is lacking in

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[1] III, p.94. [2] XXIV, p.287. [3] II, p.60. [4] IV, p.116. [6] XIX, p.252.
[5] II, p.69. [7] XXII, p.272.

presenting this virtue, as far as I can discover. Occasionally there are touches of humor, such as the statement that those who were charged with the observance of the law and then observed it not, are like "an ass burdened with books."[1] Perhaps the humor of many other passages is lost in translation. However, wittiness, though occurring in the Koran, is not enjoined or exalted as a virtue.

Shame or modesty is rather an emotion than a moral state, yet is considered among the virtues by Aristotle. It is a virtue in the Koran also. "Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions."[2] Women especially are told to be modest, although the above passage refers to both men and women. Children are to be modest before their parents.[3]

Justice is "the moral state which makes people capable of doing what is just, and which makes them just in action and just in intention."[4] There is universal justice or fairness, the exercise of complete virtue, and particular or legal justice, which is either the distribution of honor, wealth, etc., among members of a community, or correction of wrong in private transactions (voluntary or involuntary). As we shall see,[5] justice is one of the central virtues in the Koran, although the different kinds of justice are not analyzed. Among the attributes of God is justice--"We will appoint just balances for the day of resurrection."[6] The faithful Moslem also, who is resigned to God, should be just in all his dealings. In business transactions, "Give full measure,

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[1] LXII, p.426. [2] XXIV, p.284. [3] XXIV, p.287 [4] Welldon, Nich. Ethics V.1., p.134.
[5] Page 65. [6] XXI, p.266.

when you measure aught; and weigh with a just balance."[1] When judgment is to be made in a legal situation, justice is to be observed even against one near of kin.[2]

Equity is a kind of justice but better. It is a rectification of legal ustice. The equitable man does not insist upon his rights to the damage of his neighbors, but is content to take less than his due, although he has the law on his side. In the Koran, forgiveness usually comes nearest to equity: "Forgive them and pardon them, for God loveth the beneficent."[3] One passage, however, seems to correspond closely to Aristotelian equity: "When ye judge between men, (God commandeth you) that ye judge according to equity."[4] Here the context seems to imply that something more than legal justice is meant.

The intellectual virtues do not find much place in the Koran, for the prophet of Arabia was more in the habit of commanding than reasoning with his followers, judging by the contents of his writings. He saw no difference between the truth of God and his conception of that truth. No place was left for reasoning. Those who disagreed with him were unbelievers, hypocrites, to be consigned to hell. The virtue of a scientific state of mind, is foreign to the Koran.

Prudence, however, has some place in the Koran. In relation to infidels, for instance, if it was more prudent for the cause of Islam not to resort to violence, the command was that there be no violence in religion,[5] but at other times the faithful are told to fight for the religion of God.[6] The rules for

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[1] XVII, p.236. [2] VI, p.146. [3] V, p.121. [4] IV, p.108

[5] II, p.81. [6] II, p.80.

prayer are modified by circumstances and safety.[1] But prudence is not encouraged among the prophet's followers. It is sufficent that they obey and that their leader exercise his judgment.

Wisdom lies only in following the precepts of the Koran and the prophet. It is really not wisdom, for the utter resignation emphasized by the Koran is opposed to reason. Intuitive reason, or the direct apprehension of truth, may be regarded as possessed by the prophet in the compiling of the Koran, for he believed that his revelations came directly from the source of truth, but his followers are not given a chance to grasp truth in a similar way. For them the Koran is the perspicuous book which contains all truth. For them there is to be no questioning and doubting, but only submission.

The Thomasian additions of the virtues of faith, hope, and charity find a place in the Koran. "As for those who believe, and work righteousness, their Lord will direct them because of their faith."[2] Faith corresponds to the complete resignation of the Moslem to his God. Hope as the basis of assurance centers in the Koran about the rewards of the blessed in heaven, which are set forth in many places with great vividness. Charity or love finds its place in the Koran in injunctions to act with kindness and humanity, and to be forgiving. But the richness of meaning which love implies in Christianity, reaching as it does beyond all limitations, even of enmity, is lacking in the Koran.

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[1] II, p.79. [2] X, p.184.

V. VIRTUES EXALTED BY ISLAM

Passages may be selected from the Koran exhorting to or upholding almost any of the many virtues which are found in different religious systems, as we have seen from the comparison with the Aristotelian ethics. But it will be more to our purpose to select just those virtues which seem to be more outstanding than the others and which give a better total impression of the teachings of the Koran. Three chief virtues leave the greatest impression; namely submission, justice, and moderation. We shall consider each briefly in turn.

1. Submission:

"O true believers, obey God and his apostle."[1] "I expect my reward from God alone, and I am commanded to be one of those who are resigned unto them."[2] Humility and resignation were characteristic of all the prophets of God before Mohammed, all the way from Adam, and ~~of~~ Mohammed himself is the supreme example of submission to God's will. If any short passage were to be selected from the Koran as expressing the spirit of Islam (excepting the Kalimah), I should choose this: "Your God is one God; wherefore resign yourselves wholly unto him."[3] Another fine epitome of Islam is the following: "The direction of God is the true direction: we are commanded to resign ourselves unto the Lord of all creatures."[4] As we have seen already, submission to God and submission to Mohammed are well-nigh identical in

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[1] VIII, p.166. [2] X, p.189. [3] XXII, p.272. [4] VI, p.139.

Islam, for he is the spokesman of God. The ideal of submission finds another illustration in the Moslem doctrine of predestination, found in the Koran, for instance, in the following: "Whomsoever God will rightly direct, he will be rightly directed; and whomsoever he shall lead astray, they shall perish."[1] God's will is so much exalted that man must not protest even when he feels an apparent injustice in his lot. God's will must receive submission from man without question, whether it seems right or wrong.

2. Justice:

"God loveth those who act justly."[2] Again and again we come across condemnations of those who are unjust, especially in commercial matters. "Woe unto those who give short measure or weight; who, when they receive by measure from other men, take the full; but when they measure unto them, or weigh unto them, defraud!"[3] "O my people, give full measure and a just weight; and diminish not unto men aught of their matters; neither commit injustice in the earth acting corruptly. The residue which shall remain unto you as the gift of God, after ye shall have done justice to others, will be better for you, than wealth gotten by fraud, if ye be true believers."[4] Justice is to be observed in pronouncing judgment even though kinship be at stake: "When ye pronounce judgment observe justice, although it be for or against one who is near of kin, and fulfil the covenant of God."[5]

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[1]VII,p.162. [2]XLIX,p.397. [3]LXXXIII,p.453. [4]XI,p.199 [5]VI,p.146.

The Moslem ideal of justice finds its basis in the nature of God and of his eternal justice. "The blind and the seeing shall not be held equal; neither darkness and light; nor the cool shade and the scorching wind; neither shall the living and the dead be held equal."[1] "Whoever shall have wrought good of the weight of an ant, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same."[2] Men are exhorted to have just balances. God also has just balances when he judges men at the day of resurrection.[3]

3. Moderation:

Margoliouth considers moderation as summing up the ethical teachings of Islam.[4] "Eat and drink, but be not guilty of excess; for he loveth not those who are guilty of excess."[5] Under the head of almsgiving we have seen how the golden mean is sought between being niggardly and being too profuse.[6] The same mean is sought along other lines, for example in the matter of exaggeration of the truth, which seems to be the idea back of the following: "Say O ye who have received the scriptures, exceed not the just bounds in your religion by speaking beside the truth."[7] In executing justice for murder, moderation is again called for: "Whosoever shall be slain unjustly, we have given his heir power to demand satisfaction, but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friends blood on any other

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[1] XXXV, P.341. [2] XCIX, p.466. [3] XXI, p.226. [4] Early Develop. of Moh., p.62.
[5] VII, p.150. [6] XXV, p.292. [7] V, p.128.

than the person who killed him."[1]

Moderation among men finds it counterpart in the mercy of God. "God is minded to make his religion light unto you: for man was created weak."[2] "We will not impose a task on any soul beyond its ability."[3] God is easy to be reconciled and merciful.[4] Although certain foods are prohibited by the Koran, yet God is indulgent and merciful in this matter and easy to be reconciled when necessity causes one to transgress.[5] In fact the mercy of God at times seems to be indistinguishable from leniency and a slackening of the moral law: "If ye turn aside from the grievous sins, of those which ye are forbidden to commit, we will cleanse you from your smaller faults; and will introduce you into paradise with an honorable entry."[6]

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[1]XVII,p.236. [2]IV,p.105. [3]VI,p.146. [4]II,p.60. [5] V,p.120
[6]IV,p.106.

CONCLUSION: MOHAMMED'S CONTRIBUTION:

If we are to get any idea of Mohammed's contribution to the Arabs and through them to other peoples, we must first know something of the background out of which Islam was born. If we should judge the ethical teachings of the Koran by the best we know today we would get a far lower value on them than if we compared them with the standards which existed when Mohammed began his life work. Ghulam Ahmad gives the best description of pre-Islamic Arabia I have found. It may possibly be exaggerated somewhat, but judging by some allusions in the Koran and by opinions of others, a good deal of truth must be present. "Utter darkness and barbarism at this time prevailed over the whole of Arabia. No social laws were observed, and the most despicable deeds were openly committed. An unlimited number of wives were takes, and all prohibited things were made lawful. Rapine and incest raged supreme and not infrequently mothers were taken for wives (cf. ch. IV.). Like beasts they did not even hesitate to devour carcasses and cannibalism also was not unknown. There was no vice which was not freely practiced by them, The great majority of them did not believe in a future life and not a few were atheists. Infanticide prevailed throughout the whole country, and they mercilessly butchered orphans to rob them of their properties. To the outward eyes they had the forms of men, but in reality they were totally devoid of rationality, modesty, jealously, and other manly qualities. Their thirst

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for wine was excessive and fornication was committed unscrupulously. Ignorance prevailed so widely that the neighboring people called them Ummis or the ignorant. Such is the dark picutre of the time and the country in which the Holy Prophet of Arabia appeared and it was to reclaim this wild and ignorant people that the Word of God came upon him."[1]

Lake gives the following as accomplishments of Mohammed:

1. He denounced the blood-feud, establishing a fine in lieu.

2. He extinguished girl infanticide.

3. He suppressed incestuous marriages.

4. He limited wives to four (himself excepted) and restrained concubinage indirectly.

5. He brought divorce within bounds. This in contrast to the "times of ignorance," when one woman is named to have had forty husbands.

The minute code of rules of Islam did much to mold the Arabians together, giving that people a definite stamp which they have to this day. But at the same time, these rules have proved a hindrance by leading to formalism, accoring to Stephens. The Koran does contain passages opposed to formalism, as we have seen, but the more usual tenor is in the direction of set rules which are to be accepted without question. Palmer says, "The real fault lies in the unelastic nature of the religion: in his desire to shield it from change and to prevent his followers from 'dividing into sects,' the founder has made it impossible for Islam to throw off certain customs and restrictions

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[1] Teachings of Islam, pp. 20-21.

which, however convenient and even necessary to the Arabs at the time, became grievous and unsuitable for other nations at distant periods and in distant lands."[1]

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[1] S.B.E., lxxv-vi.

SUMMARY

INTRODUCTION, p. 1 :

The information about Islam in the West has for centuries come through biassed sources. At first writers were prejudiced against Mohammed and his religion (1). Then, by 1730, Islam became the object of unbounded admiration for Westerners. The modern approach is more scientific.(2).

A study of the moral teachings of the Koran is handicapped in three ways for English readers. Firstly, most of the reliable Western works about Islam are written in French or German; and in the second place, those which are written in English give very little attention to the particular subject under consideration. Finally, Oriental writers in English usually have an apologetic purpose (2). Most of the work in this study, therefore, has been done directly from the Koran.

There are three chief English translations of the Koran, Sale's, Rodwell's, and Palmer's (3). Sale's has been used in this study,being also the text of Wherry's Commentary.

The Koran, though not the only source of authority , occupies a very large place in Islam. It is regarded as verbally inspired to an extreme degree (4).

I. PRACTICAL DUTIES, p. 7 :

The Koran, having no definite arrangement, does not present its moral teachings systematically. But some passages are partial summaries of its teachings (7).

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Texts are given either in Italic transliteration or the Koran, Sale's, Dawood's, and Pickthall's (3). Sale's use is made in the study, along with the text of Werner's Concordance.

The Koran, though not the only source of morality, supplies a very low place in Islam. It is regarded as verbally inspired in an extreme degree (4).

I. PRACTICAL ETHICS, p. 7 :

The Koran, having no outline arrangement, does not present its moral teaching systematically. But some passages are partial summaries of its teachings (5).

The practical duties of Islam are five:

1. Profession of Faith (8), according to the creed:"There is no God but God; Mohammed is the prophet of God." The first part of this creed expresses Mohammed's tremendous protest against idolatry and polytheism in every form (8), including the Christian doctrine of the divinity of Christ (9). The second part of the creed expresses the conviction that Mohammed was not only inspired by God, but was the medium of God's fullest and final revelation (10). It follows that the Prophet and the Koran require absolute obedience on the part of believers (10-11).

2. Prayer (12) is performed at five stated times in modern Islam, but these times are nowhere mentioned all together in the Koran (12). The duty to pray is not so binding that it cannot be modified by circumstances (13). The manner of praying, though definitely formulated in modern Islam, is of minor importance in the Koran; God does not hear for loud speaking (13). Prayer is to be performed with face toward Mecca (14). Friday is the special day of prayer, when Moslems attend their mosques. But it is unlike the Jewish sabbath as regards the prohibition of work (14) Outward cleanliness is a preparation for prayer (15). The "Lord's Prayer of Islam" serves to illustrate the type of Moslem prayer.(15). Mohammed set a good example in praying, and although Islam is criticized for formalism, Mohammed held to the attitude of heart as essential (16).

3. Fasting (18) is performed throughout the month of Ramadan, the last ten days of which are of special significance (18). The fast may be modified by special circumstances. It was not

The principal duties of Talion are five:

1. Protection of Talion (4), according to the creed "Here is no God but Talion, Talion is the prophet of God." The first part of this creed expresses Zoroaster's transcendent, yet immanent monotheism as portrayed in every form (6), including the Christian doctrine of the trinity of Christ (2). The second part of the creed expresses the conviction that Zoroaster was not only inspired by God, but was the instrument of God's justice and final revelation (10). It follows that the Zoroastrian and the Christian separate absolute obedience on the part of believers (10-11).

2. Justice (12) is performed at the active times in nature, but these times are numerous and they all together in the Zoroaster (12). The only 'way' is to be at ease, since it cannot be achieved by circumstances (13). The concept of practical enough material transition in nature takes, as it almost impossible in-the-form, for such not that for long operation (14). Prayer is to be performed with care (water tongue 15). Prayer is the special day of prayer, when Talion attends other worship but it is unlike one Jewish account of regards the prohibition of work (14). Character elementary is a preparation for prayer (16). The Doctrine of Talion" serves to illustrate the type of Zoroaster prayer (17). Zoroaster set a good example in prayer, and attempts Talion in activities for Christian, Zoroaster felt to the existence of heart as essential (18).

3. Justice (19) is performed according to the month of Zoroaster, the last two days of which are of special significance (19). The last may be realized by special circumstances. It was not

a mild fast, however (19). No theory of fasting is advanced, although it is suggested that the purpose is to glorify God (19). Prayer is expecially efficacious during the fast.

4. Almsgiving (20) was of two kinds, legal and voluntary. Alms are to be given to seven classes of people (21), and the amount given is not to be a burden to the giver, but a just medium (22). The attitude of giving makes a difference to God (22).

5. Pilgrimage (23) to Mecca as a religious duty was not original with Mohammed, but carried over from ancient custom (23). The details of the pilgrimage (24) are not presented in the Koran, although reference is made to some stages (25) and rules are given for conduct before reaching Mecca (25).

6. Prohibitions (25) in practical matters are three: certain unclean foods (25), games of chance, and intoxicating liquor (26).

II. FAMILY ETHICS, p. 28.

1. Marriage and Duties of Husband and Wife or Wives, (28): The sanction of polygamy is outstanding in the Koran. But it is uncertain whether a Moslem is limited to four wives including or excluding concubines (28). However, Mohammed was specially privileged in the number of wives he was allowed, as well as in the matter of marrying within forbidden degrees (29-30). Marriage of non-idolatrous infidels is permitted (30). Pagan marriages are subordinated to the propagation of Islam (30). Jewish and Christian women are to be given the status of wife rather than of concubine (31). Men are to deal justly with their

wives (32), and although men are usually given superiority, women are not altogether without rights (32). Paradise is for women as well as men (33). The beginnings of the purdah system may be found in the Koran (34).

2. Divorce (35): A man may divorce his wife for any reason, it would seem, and may divorce her two or three times (35), but women may not divorce their husbands. They may leave their husbands if they relinquish their dowries (36).

3. Parents and Children (37): Respect for parents is upheld in the Koran (37) and parents are expected to deal kindly with their children (37). Orphans especially are objects of compassion (38). Education of children, however, in the modern sense, is not encouraged (38).

4. Asceticism (39) is not condemned,in the Koran but is not encouraged.

III. WIDER SOCIAL RELATIONS, p. 40.

1. Fellow-Moslems (40): All Moslems are brothers according to the Koran. There is no distinction between rich and poor (40). The handicapped are included (41) and the bond of brotherhood is above every other bond (41).

2. Non-Moslems: Tolerance and War (42): The attitude toward non-Moslems is not as militaristic as often supposed, for passages suggesting tolerance are found in the Koran (42). Yet war against infidels is also enjoined (44). We conclude that Mohammed used whatever methods were available for the attain-

wave (102), one situation can be readily given experimentally, though are meteorological matters (103). Turbulence is far beyond the well as such (104). The mechanics of the proper system may be found in the motion (104).

c. Intense (105): A man may interpret air for one reason, it moves away, one may envision not one or three times (106), one person may be diverse under its behavior. They may leave their measures if they regulated their course (106).

2. Intensity and Quantity (107): Analysis for pattern is depends in the motion (107) and particles are dependent in great energy from existence (107). Quantity equivalently are on only of time passing (108). Intuition of existence, however, is the material sense, is not universal (108).

d. Existence (109) is not considered in the Kosmon not is [illegible] shown here.

III. MAIN SAMPLE CONCEPTION, I (110).

1. Pairing-Qualities (110): All Qualities are different according to the [illegible]. There is no existence in [illegible] and [illegible] (110). The [illegible] are involved [illegible] of [illegible] above every other [illegible] (110).

2. Non-Quantity Qualities and Law (111): The [illegible] non-[illegible] is not so [illegible] as [illegible] [illegible], for pattern suggesting [illegible] are [illegible] in one [illegible] (111). The [illegible] [illegible] is also [illegible] (111). The [illegible] [illegible] [illegible] were available for the [illegible]

ment of his ends (45).

3. Slavery (46) is assumed as part of the natural order of things (46), although Mohammed encouraged the emancipation of slaves (47). Yet slavery is not condemned in principle in the Koran (47).

4. Wealth (48): The right of property is assumed, but wealth is to be consecrated to the purposes of God. Thrift is enjoined, the acquisition of wealth encouraged, but the taking of interest is forbidden (49). Wealth as the chief end of life is repeatedly condemned (50), and the idea of an equitable distribution of wealth may be found in the Koran (50).

IV. COMPARISON WITH ARISTOTELEAN ETHICS, p. 52.

The outstanding influence of Aristotle in Western ethical systems is the reason for this comparison.

1. The Aristotlean System (52): The summum bonum, happi-happiness, is obtained when the soul of man acts in accordance with reason. This condition, in which the best states in man dominate, involve several virtues (intellectual and moral), which are the mean between states of excess and deficiency (53). To Aristotle's natural virtues, Thomas Aquinas added supernatural virtues.

2. The Place of These Virtues in the Koran (55): The summum bonum is obedience to God and his Apostle, or else the rewards of this in the future life (55). Courage, though not analyzed, is upheld as a virtue in the Koran (55), as is also fear (56),

and perhaps temperance (57). Liberality finds it counterpart in almsgiving (58). But highmindedness is not a Koranic virtue (58). Gentleness and friendliness are to be found (59), as also truthfulness, although the last usually refers to the truth of orthodoxy (60). Wittiness as a virtue is absent (60). Shame, justice (61), and perhaps equity (62) are found. The intellecual virtues are almost wholly lacking. The Thomasian supernatural virtues , faith, hope, and charity, may be found, but not in their fulness (63).

V. VIRTUES EXALTED BY THE KORAN, p. 64.

Three virtues leave the greatest impression:

1. Submission (64) to God and the Prophet.

2. Justice (65): All injustices among men are condemned, and justice finds its basis in the eternal justice of God.

3. Moderation (66), the observing of a mean in all things. This finds its counterpart in the mercy of God, which sometimes appears like leniency.

CONCLUSION; MOHAMMED'S CONTRIBUTION, p. 68.

Judged by his times, Mohammed made a great moral contribution to Arabia, but the unelastic nature of his religion has proved a hindrance to later generations.

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As has been suggested in the Introduction, most of the work for this study has been done directly from the Koran, with the use of Wherry's Commentary for reference. The books listed above, while being of value here and there, have served more as a background for study than as an actual source of information about the moral teachings of the Koran. In some of them only a few remarks here and there have been of use. Such are the books by Amir Ali. Ghulam Ahmad's The Teaching of Islam was read almost entirely. Hughes' Notes on Mohammedanism was excellent for an exact knowledge of points in modern Islam. Lake, Leonard, Macdonald and Margoliouth were all helpful in giving a background. Poole and Purchas were of historical interest chiefly. Sale's Preliminary Discourse is classic, but does not have much about the Koran itself. Snouck Hurgronje's Mohammedanism was most helpful in sketching the history of the study of Islam in the West. Thilly's History of Philosophy was used for its information about Aristotle, as was also Welldon's Nicomachean Ethics, which was useful in its entirety. Wherry's four volumes of commentary, including Sale's Preliminary Discourse, was invaluable, and used more than any book other than the Koran itself.

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